

WHEN THE VOICES of children are heard on the green And laughing is heard on the hill, My heart is at rest within my breast, And everything else is still.—William Blake (1789). Photo by Orville Andrews.

**Graham Sees Real Danger To Peace In Mideast**  
TOKYO (RNS) — Evangelist Billy Graham said here that "the real danger" to world peace is not in Indo-China but in the Middle East—"as the Bible teaches us."  
The Southern Baptist clergyman was here for the 12th Baptist World Congress.  
"A time clock is ticking" in the Middle East, he told a news conference.  
"We all have a stake in Jerusalem, whether we are Christians, Islamic, or Jewish," he said.

## Relief Groups Plan Disaster Action

WASHINGTON (BP) — Southern Baptists and six religious and social organizations active in disaster relief agreed at a meeting here to work toward closer coordination of their efforts.

T. E. Carter and Clovis Brantley, secretary and assistant secretary respectively of the Home Mission Board's department of Christian social ministries, represented Southern Baptists at the meeting at American Red Cross headquarters.

Other representatives were from the National Catholic Disaster Relief Committee, the Christian Reformed Church, the Mennonite Church Central Committee, the Seventh-day Adventists, the United States Junior Chamber of Commerce and the Red Cross.

## Baptists Involved In White House Meeting On Aging

WASHINGTON (BP) — Representatives of three Baptist conventions are among the list of 61 persons from different religious organizations involved in preliminary planning for the White House Conference on Aging.  
The Conference is scheduled for Nov. 29-Dec. 3, 1971 in the nation's capital.  
W. L. Howse III of the Southern Baptist Christian Life Commission, and George W. Schroeder, executive secretary of the Brotherhood Commission of the Southern Baptist Convention are working with the initial planning group.  
(Continued on page 3)

# Dr. Robert G. Lee: "If We Would, We Must"

By Robert G. Lee, D.D., Pastor Emeritus  
Bellevue Baptist Church  
Memphis, Tennessee

Southern Baptists look back across the years—and have durable satisfactions in retrospect. Looking around, we acknowledge the startling situation of circumspection. Now, looking forward, many are thinking, speaking, writing of "the seventies."

If our Southern Baptist Convention would "shape the seventies" for the glory of God and the good of humanity, there are some MUSTS I mention.

We must

### 1—SPEND THE SEVENTIES

These ten years we shall spend only once. These ten—with their months, weeks, days, hours, minutes, seconds—will go forever into the Tomb of Time. One gone, forever gone.

We cannot RELive or UNlive them. Our deeds, we cannot UNDO. Our words, we cannot UNSpeak. Our sermons, we cannot UNPreach. Our writings, we cannot UNwrite. Our songs, we cannot UNSing.  
Not one second of these years can we UNspend or recall. Though "change and decay" are here, we must remember that the realities of God's moral universe are never in a state of flux. Our distinctive Baptist doctrines are not the ghostly whispers of other years. Our usefulness is not tied in with material prosperity. There are changeless certainties amid changing scenes—even as Jesus is "the same yesterday, today, and forever." Therefore, we must "be steadfast, unmovable, always abounding in the work of the Lord"—since we know our labors are not in vain.  
Since we "spend our years as a tale that is told," we should "walk circumspectly, not as fools, but as wise"—"redeeming the time, for the days are evil."

If we would shape the seventies wisely, we MUST be people who  
11—SEARCH THE SCRIPTURES  
Jesus said: "Search the Scriptures... they are they which testify of me; Moses... wrote of Me." That which was vital to the Redeemer should be vital to the redeemed.  
Southern Baptists, in all churches, big and small, city and country, should read, study, know, believe, the Bible. Though we have Sunday schools there are many Baptists guilty of Bible ignorance. One of the most amazing contributions that could be made to American humor would be to publish the answers given by many Baptists to simple Bible questions. "Esuriunt in popina." They starve in a bake shop is appropriately applicable.  
(Continued on page 2)

# The Baptist Record

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## FMB Adds 26; Names PR Director

RICHMOND (BP)—The Southern Baptist Foreign Mission Board elected a public relations consultant and commissioned 26 new missionaries during its July meeting here.

Richard M. Styles, former director of development and public relations for Virginia Intermont College, Bristol, will begin his public relations duties with the board about Sept. 1. He will coordinate the PR task of the board's Mission Support Division, and will be directly responsible to the division director, Jesse C. Fletcher.

Styles, a 35-year-old Baptist layman and deacon from Albuquerque, N.M., directed the board's eight-week training session for Missionary Journeymen at Meredith College, Raleigh, N. C., this summer. He has assisted in Journeyman training every summer since its inception in 1967.

The new career missionaries are Mr. and Mrs. Fred M. Allen of Fort Worth, appointed to Guyana; Mr. and Mrs. Charles D. Brock of Coon Rapids, Minn., Philippines; Miss Betty Lynn Cadle of Denver, Colo., Rhodesia; Mr. and Mrs. Donnell N. Courtney of Jasper, Tex., Guatemala; Mr. and Mrs. John H. Faulkner of Sherman, Tex., Rhodesia.

Also, Mr. and Mrs. L. Wayne Gresham of Arlington, Tex., Philippines; Mr. and Mrs. Lawson E. Jolly, Jr., of Clearwater, Fla., Costa Rica; Mr. and Mrs. Jim K. Maroney of Wichita Falls, Tex., Ghana, and Mr. and Mrs. Clyde N. Roberts of Kenner, La., Mexico.

Mr. and Mrs. Maroney will be returning to the Baptist school in Kumasi, Ghana, where they served, 1967-69, as Missionary Journeymen.

Employed as missionary associates for terms of four or five years are Miss Lois E. Calhoun of Germantown, Ohio, for Jordan; Mr. and Mrs. R. H. Falwell Jr., of Nashville, Hong Kong; Mr. and Mrs. Elton P. Gray of Biloxi, Miss., Okinawa; Mr. and Mrs. V. Merle McDonough of Jonesboro, Ark., Philippines; and Mr. and

Mrs. Lehman F. Webb of Hot Springs, Ark., Singapore.

Mr. and Mrs. Falwell recently returned from a year in Hong Kong, where he was pastor of Central Baptist Church and a teacher of New Testament in the Hong Kong Baptist College and Seminary. Falwell had previously been with the Baptist Sunday School Board in Nashville for nine years.

More than 30,000 persons registered during the recent Baptist evangelistic campaigns in 13 Asian countries, according to Joseph B. Underwood, consultant in evangelism and church development for the board.

The decision-makers included persons professing faith in Christ or indicating their intention to pursue a Christian vocation as well as many "backsliders" who had returned to the faith.

Of the total, 17,000 were Koreans. The evangelistic emphasis in Korea ran Jan. 1 - July 10. In the other countries the campaigns were held June 21 - July 5.

## Meeting Ready On Issues Affecting Children, Youth

WASHINGTON (BP)—Two White House conferences, planned with the aid of church leaders, have been slated to deal with issues affecting children and youth in a complex society.

Some of the questions to be explored by some 4,000 delegates to the two conferences are: What can be done about continued neglect and abuse of children? What are the rights of children in trouble with the

The overall results of the campaigns "can't be computerized," Underwood added. Intangible results for

Again Baptists included a new dimension in using mass media, especially with Baptist-produced features; "creativity" in presenting the gospel through dramas and concerts; "a spirit of unity in prayer and purpose" among Baptists; "renewed confidence" that Baptists can accomplish their goals in Asia; and "the readiness of believers to witness personally."

So far this year 72 missionaries and missionary associates have been appointed, reappointed or employed at the board. The commissioning of 64

Missionary Journeymen in August will bring the year's total additions to 136.

"This number, as gratifying as it is, is well below the 183 added to the force at a comparable time last year," said Fletcher in his report to the board.

Fletcher expressed concern about the high age level of the additions to the career force. "Maturity and experience is always a plus," he said, "but it is imperative that we move into the ranks of men and women in their middle and late 20s who already have the maturity and quali-

(Continued on page 3)

## \$5,000,000 Capital Fund Drive Set By MC For 1972

Dr. Lewis Nobles, president of Mississippi College, announced today that a \$5,000,000 capital funds campaign will begin in 1972 and tie in with the sesquicentennial celebration of the college in 1976.

T. M. Hederman, Jr., president of the college's board, said the proposed drive was approved by the trustees in a special meeting. He emphasized that the money was necessary for campus expansion and increased endowment due to an ever-increasing enrollment and public demand for additional curricular services at Mississippi College.

In announcing plans for this undertaking, Mr. Hederman said, "This expansion program is necessary as Mississippi College continues to make its influence felt in both the state and southland."

"There is hardly a county in the state that has not profited from the contributions of Mississippi College graduates, whether it be through ser-

vices rendered by church leaders, school teachers, doctors, lawyers, business leaders, or those engaged in many other activities," Mr. Hederman added.

The proposed capital gifts campaign would peak in 1976, the 150th year of the college's founding. The capital funds campaign would include an expansion of the library and establishing a learning resources center; a coliseum, or general purpose building; a women's residence hall, a building for the department of home economics and the school of nursing and 1 1/4 million dollars added to the endowment fund.

This challenging \$5,000,000 undertaking will be the first capital funds campaign by the college since successfully raising over 2 1/4 million dollars in the "Meet the Challenge" campaign conducted in 1964 - 65 to which many people, both men and women from throughout the state, donated their time and effort to make it a financial success.

## Mississippians Are Appointed By FMB

Two couples, presently or formerly connected with Mississippi, have been appointed as missionary associates by the Foreign Mission Board. Dr. and Mrs. R. H. Falwell, Jr. were appointed missionary associates to Hong Kong, and Rev. and Mrs. Elton P. Gray as missionary associates to Okinawa.

Dr. and Mrs. Falwell of Nashville, Tenn., who recently returned home a year in Hong Kong, and now expect to go back as missionary associates, were among 26 persons commissioned July 30 by the Foreign Mission Board in a service at board headquarters in Richmond, Va. Mrs. Falwell is the former Rowena Gunter of Sallis, Miss.

Falwell, who worked closely with Southern Baptist missionaries in Hong Kong, was pastor of the English-speaking Central Baptist Church and teacher of a New Testament course in the Baptist seminary and college. When they return, after 14 weeks of missionary orientation, he will probably pick up about where he left off in June.

Before going to Hong Kong he had been with the Baptist Sunday School Board in Nashville for nine years.

For the Falwells the commissioning service came as the fulfillment of an old dream, they said. Twenty-three years ago they were appointed missionaries to China, but because of



Dr. and Mrs. R. H. Falwell, Jr.



Rev. and Mrs. Elton P. Gray



# Dr. Robert G. Lee: "If We Would, We Must"

(Continued From Page 1)

By giving a simple test in the knowledge of the Bible truths to thirty-four advanced students in Winthrop College, a history teacher learned that thirty-four did not know anything about Holy Writ. Hiram or Jezebel built the Temple. Goliath of Gath was fed by the ravens. Jesus was born in Rome. His mother's name was Gabriel. So they said.

A Bible placement test was given to two hundred and eighty one incoming students at Westminster College. All but twelve of the two hundred - eighty - one had been regular attendants at Sunday school all their lives.

Yet two hundred and twenty-two failed to identify Matthew; two hundred eight could not name the father of Joseph; one hundred ninety-seven did not know in which book of the Bible the Ten Commandments are found; one hundred eighty-three failed to identify Solomon; one hundred sixty-nine could not name a single parable of Jesus.

Answers made by eighteen thousand, four hundred Virginia High School students to a questionnaire showed:

16,000 could not name three prophets of the Old Testament.

12,000 could not name the four Gospels.

10,000 could not name three of Christ's disciples.

A Yale student said: "Golgotha was a giant who slew the Apostle David." Our Bible ignorance is sinful scandal. Are our Sunday schools and pulpits responsible?

If Southern Baptists would be magnificent, not mediocre, in shaping the seventies for God, there MUST be III—SERMON SATURATED WITH AND SUBSTITUTED BY THE

God said to Jonah: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come before me." (Jonah 1:2).

We must not run our thoughts of God into apostate, modern-day molds. No sinful "new-views"—telling folks that we should not "identify the Christian life with obsolete doctrines, miracles, Biblical inerrancies." No! The old-fashioned Christianity, with its fears and tears, has a depth and power which superficial modernism lacks.

Harry Emerson Fosdick, who ranked with the rankiest as a modernist, wrote, before he died: "There was a depth in that old-time Christianity that our thin modernism often cannot understand."

Our fathers stuck their roots deep down; they dug their wells deep. They enjoyed a spiritual power that puts us to shame."

With sermons from all pulpits saturated with Scriptures, there will be no denial of and rejection of the creation account in Genesis as fact and acceptance of the theory of evolution. No disbelief of the New Testament teaching concerning Christ, nor rejection of the doctrine of Atonement as set forth in the New Testament. But there will be acceptance of the New Testament teachings, concerning the resurrection of Christ, concerning the Second Coming. There will be no following of the liberal method of Biblical interpretation—forsaking the plain meaning, and making the Scriptures say what their modernistic new-orthodox minds want them to say.

Our great Truett said: "My brother preachers see enough demonstrations of the power of Christ's gospel in human experience, in one week, to send them to their pulpits to preach without hesitation or reserve the glorious sufficiency of His gospel for every need, of every human being, for time and eternity."

"Do you not agree that much of

our current preaching is too newspaperish? That it is too much given to little scraps of discussion about the transient and superficial? That it does not stretch out into the eternities? That it fails to have the tone of the preaching of God's Book? We are not primarily to be social agitators or reformers."

If we preach not the Bible—as the inspired, infallible, inerrant, God-breathed Word of God, we are guilty of being, as Jude says, "wandering stars," "trees whose fruit withereth," "clouds without water." These are good figures of speech concerning the apostates of our day.

There is no Gospel preaching if the blood is omitted, if the vicarious atonement is eliminated, if the Virgin Birth is not a fact, if the resurrection is not literal, if Jesus does not sit at the right hand of God, if justification is not by faith, if regeneration is not the result of the applied blood sacrifice for the redemption of the world.

If we would stand for Gospel truth at all times and in all schools and churches, there MUST be IV — SCORNFUL SPURNING OF SUBSTITUTES

One attack on the Scriptures and distinctive Baptist doctrines today is the strategy of substitution that stultifies the life of faith.

Beware of any teaching that denies or shrouds the fact that Jesus Christ, as "God manifest in the flesh," went to Calvary's cross "as the Lamb of God that beareth away the sin of the world," that "whosoever believeth on Him might have everlasting life."

The substitute of RUSSELLISM: "One forfeited life could redeem one forfeited life and no more. After this life, man will be granted a second trial as to whether or not he may have everlasting life."

The substitute of SPIRITUALISM: "Man becomes his own Savior. He is made better in this life by intercourse with spirits."

The substitute of THEOSOPHY: "An ordinary being must pass through hundreds of incarnations before he can complete his purification from sin."

The substitute of SEVENTH DAY ADVENTISM: "The sin of God's people will be laid upon Satan. Satan will bear our sins into oblivion where he will be annihilated with them still upon him."

The substitute of CATHOLICISM: "The instrumental cause of justification is the sacrament of baptism and the grace purchased by Christ's death can flow only through the hands of the Catholic priests."

If Southern Baptists would manifest the spirit of Christ, without which we are none of His, there MUST be V—SERIOUS SEEKING FOR SOULS

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10)

As was John Wesley, we should get out of breath pursuing souls. Soul-saving is the heartbeat—the Alpha, the Omega of Christianity. Soul-saving is the business of helping folks discover God, as God is revealed in Christ Jesus.

We must believe that men are either saved or lost, born again or still in their sins, on the road to heaven or on the way to hell where "the worm dieth not and the fire is not quenched." Men are Christians or not. If not, then it should be our aim to lead them to Christ. With wailing urgency, we should warn men to flee from the wrath to come.

Proceeding from the assumption based upon Scripture and human history and contemporary observation, that something is terribly wrong with lost sinners, we, with painful, and personal perturbation because of the lost condition of sinners, must have the conviction that we must do some-

thing about it. And in doing something about it, we must believe that we are engaged in the greatest work that ever stirred an angel's wing in flight, that ever moved God's holy heart or any human heart in compassion, that ever moved God's arm in power or sent man's feet on Christian visitation, that ever laid claim upon the talents and culture, the education and abilities of Christians everywhere.

Dr. Conwell said: "Soul saving is the great business of the church. Whenever a church calls a preacher who does not preach to save souls, or elects a deacon who does not work to save souls, or select a teacher who does not work and teach to save souls, or admits to the choir any singer who has no desire to save souls or has any function unrelated to soul saving, it fails to be a church that pleases God." And the mission of the church being so clear, that is the only test of a real church.

If we would educate people in the truths of Christianity and hand down our blood-bequeathed legacies undiminished in quality and in quantity, there MUST be

VI — SUFFICIENT SUPPORT FOR OUR SCHOOLS

This support should be founded upon their being worthy of support. Many things and persons related to our schools cause us to rejoice. Some things cause Bible-believing Christians to be sad. Some things pervert instruction, mobilize sedition, undermine campus morale. Roger Babson said: "Educational standards have been declining while educational expenses are increasing."

Dr. Wilbur Smith wrote: "Our whole educational drift is anti-supernatural, anti-Biblical, anti-theistic."

Dr. Gordon Clark, one of our leading Christian professors of philosophy, wrote: "From all that can be seen now humanism and Communism hatred of Christianity will be the prevailing philosophy of the coming age."

Dean Sperry of Harvard Divinity School, who taught and wrote for thirty years, says that the Christian Church must now come to terms with science, strip its creeds and teaching of everything supernatural—the miracles, the virgin birth, the deity and resurrection of Christ, the regeneration by the Holy Spirit and let Science be the master teacher."

Dr. Allen Heely, Headmaster of the Lawrenceville School, said: "The problem of American education is not to secure adequate financing. It is to secure adequate financing."

Southern Baptist schools and supporters of these schools should recall what our great Dr. J. B. Gamble said: "Christian schools are to propagate the principles of the people who build them. People who build schools have a right to have their beliefs respected."

If we would live up to the fullness of our possibilities, there MUST be VII—SPEECHLESS SPEAKERS

Is this a paradox? Well, we must have tongueless speakers. I mean by this, printed pages. Millions of tracts and pamphlets distributed.

We have such distribution now, but not enough. For the first time in six thousand years, people in large numbers are learning to read. A million every seven days learn how to read.

In the Asiatic world, beautifully colored magazines are going night and day—turning out tons upon tons of their literature. They claim they won China by the printed page. The Communists printed in just one year, two pieces of literature for every man, every woman, every boy, every girl on the face of the earth.

Other beautifully printed magazines you will see on many book stands. They are put out by Jehovah's Witnesses. They have the largest printing press in the world. It runs night and day—printing five hundred magazines per minute, eighty-four million per year. They are baptizing hundreds in foreign lands while we are baptizing twos and threes. And every convert has been won by means of the printed page.

Five million dollars—that is how much the Seventh Day Adventists put aside in one year for the printed page. "The Gospel must first be PUBLISHED among all nations" (Mark 13:10).

Well, then, let us publish it in wide-spread distribution of Gospel tracts and pamphlets.

If we would make the seventies really count for God, we MUST. VIII — STRESS THE SECOND COMING

The Second—what? The most thrilling and glorious event of all the centuries—the "blessed Hope and the glorious appearing of the great God and our Savior"—that Jesus is coming back to reign in righteousness. Then the present apostasy of the church, the increasing sinfulness of mankind, the problems of our sinful world—war, class, race, national hatreds, and prejudices, industrial injustice, drunkenness, cruelty, ignorance, lust, and greed shall be eradicated—and not by human effort. The conquest of Christ in this world and the making of a new earth in which dwelleth righteousness is a certainty.

Preach this truth. Teach this truth. Publish this truth. When "the Lord himself shall de-

scend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:1)—when Jesus shall come with the clouds, and every eye shall see Him (Revelation 1:7).

Yes! The actual, literal, visible, bodily, audible return to this earth, of Jesus, the verity of God's truth, the beauty of God's holiness, the purity of God's nature, the reality of God's love, the surety of God's promise, the majesty of God's power, the authority of God's throne, the pity of God's heart, the repository of God's fullness, the legacy of God's will, the ocean of God's fullness, the cleansing fountain of God's grace.

And Christ's promise to return in person is the promise of promises, the crown and consummation of all promises, the great hope of the church, the coronation of all evangelistic hopes, the consummation of prophecy. Christ Jesus promised to return, to return in glory, in His glory, in great glory—authenticating the greatest fact in prophetic statement. Only the doctrine of the Atonement is a more prominent Bible truth than the return of the Lord Jesus.

The greatest prophesied event is the personal, imminent, premillennial Second Coming—first to receive His own to Himself, and later, to set up His earthly kingdom and to reign over redeemed Israel, and all nations of the world for one thousand years shall be righteously blessed. Yes, and Jesus will establish His throne in Jerusalem as the capitol of the world, and will rule the earth with the redeemed as His assistants.

In the New Testament, the Second Coming is mentioned three hundred and eighteen times. Where the FIRST coming is mentioned one time, the Second Coming is mentioned eight times.

And about three hundred and eighty verses in the New Testament refer to Christ's coming the second time. Towering preeminence the Scriptures everywhere assign to Christ's Second Coming.

Of all the thousands of verses in the New Testament, one out of every twenty-five verses points forward with eager gestures to the appearing again of the Lord Jesus. Preeminently it is set forth as the great hope of the Church, as the consummation of all promises, as the coronation of all evangelical and evangelistic and missionary hopes, as the sum of all prophecy and prayer.

Moreover, there are forty Christian duties for which God's Word uses the words "Second Coming" as the motive power.

Therefore, unwise are Southern Baptists not to stress in every possible way this promised event—Christ's coming back to earth again to take over the affairs of this world.

Many other things I could write—such as the supremacy of the supernatural, serious supplications in secret, smiting skepticism, spearing the spurious, and spiritual satisfactions that come from serving the Savior. But this last:

If we would live up to the fullness of our possibilities and be potent, not puny, in bearing about in our bodies the dying of the Lord Jesus that the life also of Jesus may be manifested in our mortal bodies, we MUST IX—SURRENDER TO THE SPIRIT

The Holy Spirit of God. God once spoke to Ezekiel, prophet of the Exile, "marching with a nation to the execution place, the Bridge of Hope between Captivity and Restoration, the evangelical forerunner of Jesus Christ."

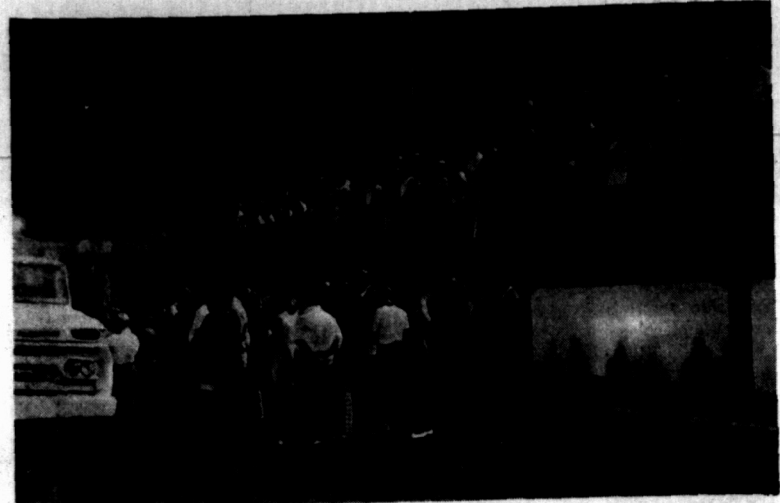
In Ezekiel's day, the Spirit of God set Ezekiel down "in the valley which was full of dry bones"—bones that were very dry. That valley was a graveyard turned upside down—the ghastly, disjointed bones scattered over all parts. Scavengers had done their work. Sinews gone. Flesh gone. Skin gone.

God asked Ezekiel: "Son of Man, can these bones live?" Ezekiel answered: "O Lord God, Thou knowest."

And God said: "Prophecy to these bones. Give them my Word." Ezekiel did. "There was a noise, a shaking, coming together, getting together."

Fleeting skulls, grinning hideously, rolling in that valley with noise of wooden balls striking tenpins in a bowling alley. Shoulder blades scuffling over other bones with the noise of shutters rattling is a storm. Ribs, like baskets of white willows tossed on turbulent stream, took their place. Knee caps, with the noise of huge dice thrown about in tin tubs, scattering here and there. Bones of toes and fingers, a scrawling mass of disjointed ivory, assembling themselves. Thigh bones with the noise of rough boards rubbed on sandpaper came to the formation of the body long decayed—in promiscuous ditches. Pigmy bodies and giant bodies—of bones then sinews, flesh, skin—BODIES.

Then there was the flutter of ten thousand eyelids, the beating of thousands of lungs, the moving of thousands of hands, the bending of thousands of knees, the stretching of thousands of backs, the trembling of thousands of fingertips, the jerking of thousands of heads uplisted, the flinging about of thousands of arms, the bulging of thousands of eyes, the sensitizing of thousands of ears. "The breath came upon them, and they



## 177 Professions Of Faith Made During Freddie Gage Revival

The final service of the Freddie Gage revival was moved to the Pascagoula Football Stadium to provide for those who wanted to hear his life story. Pictured above are some of the five thousand attending along with those at the front who made decisions of various types.

Rev. Byron E. Mathis, pastor of Calvary Church, Pascagoula which sponsored the crusade, said, "Total decisions during the week were 177 public professions of faith, plus 180 other recorded decisions. This does not include the decisions which were made at a county-wide youth service, nor does it include numerous rededications that cards were not completed to secure names of individuals making them. If these had been recorded, our total public decisions would have exceeded 500."

When asked what accounts for this unusual crusade, Mr. Mathis said, "God is responsible for the victories which were won but many other factors contributed, such as prayer, personal evangelism, simple spiritual preaching, involvement of youth plus weeks of preparation. Newspapers, radio, television and 21,000 handbills were used to publicize the event."

Teenagers made most of the decisions, but all ages were included. Hippies, drug addicts, non-churchgoers and faithful church members became "turned on for Jesus."

Freddie Gage is often called "America's Most Unusual Preacher" and he lived up to his name in preaching ability, communicating with youth, and with compassion for the lost. Assistant was Eddie and Alice Smith, members of his team.

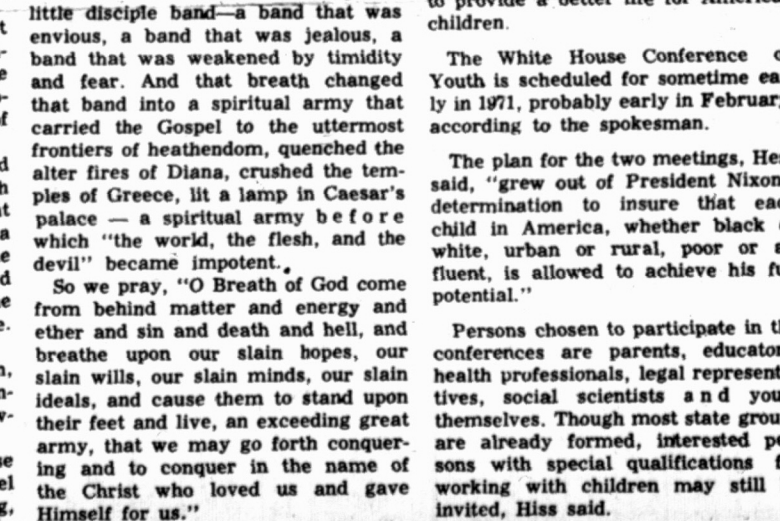
Thirty-eight churches in this area were mailed names of individuals who made decisions and indicated a preference for a certain church. This tells something of the tremendous impact of the crusade and shows the widespread interest and involvement.

Mr. Mathis expressed appreciation to ministers, churches, public officials, stadium personnel, policemen and auxiliary policemen, newspapermen, radio and television personnel, and hundreds of individuals working together with the Lord.

lived, and stood upon their feet an exceeding great army."

Yes. And the breath came upon a little disciple band—a band that was envious, a band that was jealous, a band that was weakened by timidity and fear. And that breath changed that band into a spiritual army that carried the Gospel to the uttermost frontiers of heathendom, quenched the alter fires of Diana, crushed the temples of Greece, lit a lamp in Caesar's palace—a spiritual army before which "the world, the flesh, and the devil" became impotent.

So we pray, "O Breath of God come from behind matter and energy and ether and sin and death and hell, and breathe upon our slain hopes, our slain wills, our slain minds, our slain ideals, and cause them to stand upon their feet and live, an exceeding great army, that we may go forth conquering and to conquer in the name of the Christ who loved us and gave Himself for us."



## Annuity Board Presents Check

W. R. Roberts, Annuity Board Secretary, Mississippi Baptists, presents to Mrs. Johnnie Gibson, Jackson, a check from the Annuity Board of the Southern Baptist Convention. Mrs. Gibson is the widow of the late Rev. Johnnie Gibson, who at the time of his death was pastor of Parkhill Church in Jackson. He had participated in the Group Insurance program which the Annuity Board has made available for Baptist ministers and other church employees. Dr. W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention Board, looks on as the check is presented.

## In Vietnam

### Isn't America Saying: "We Care...?"

Vietnam is 30,000 feet beneath me. The low drone of the Rolls jets of the BOAC superliner gives accompaniment to my very deep meditation. We have just passed over Cambodia, shrouded with clouds, bringing the monsoon rains. The people here seem to feel that the American incursion into Cambodia was perfectly timed and a master stroke that brought eight months to a year for the South Vietnamese—and hastened the return of our young.

As I look to the hundreds of tiny rice paddies below, I realize that over 40,000 of those young spirits didn't die for Vietnam. They had to die for more than merely this. There must be an assurance to the parents of these dead that they died for something more and other.

Could it read something like this: So long as that little bowlegged rice farmer standing in water over his ankles is not free—just so long are we not free.

Could it read like that? Reading the history of the communist takeover of China where four million Christians have died, and three million in North Korea, could it be that Baptist, Methodist, and Presbyterian young men are fighting over those rice paddies to save a million Catholics who will surely die if the VC take over the south?

Could it read something like that? Could it be that we are there not to save a patch of ground, but some very poor people on the back side of the earth? Isn't America saying: "We care about people wherever they are and wherever they are?" We fought Hitler to protect the Jew. Now we fight Hanoi to protect southeast Asians. After his is ended, perhaps we will have shown that we will even take up the battle for American Negro and Indian and every other underprivileged person in our land.

There is more to Vietnam than our desire for war. Have these people who have told us to stop the war, even if South Vietnamese people die because we make it impossible for them to win, have the Stop-The-World-I-Want-To-Get-Off people really heard themselves? They're saying: "Forget the little bowlegged man." They are saying: "Americans, stop caring."

I can't conceive of our doing that. Can you? Can you, really?

—Jess Moody, in "The Prov"



# FMB Appoints Mississippians

(Continued from page 1)

that country's political situation and a health problem, they resigned a year later, never reaching the mission field.

A native of Murray, Ky., Falwell received the bachelor of arts degree from Murray State University, and the master and doctor of theology degrees from Southern Seminary, Louisville, Ky.

She attended Hillman Junior College (later absorbed by Mississippi College), Clinton, and she received the bachelor of arts degree from Blue Mountain (Miss.) College and the master of religious education degree from the Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville.

The Falwells' two youngest children Cathy, 17, and Jimmy 14, will accompany them to Hong Kong. Their older son and daughter are both married, and they have a two-year-old grandson.

## Biloxi Couple

Rev. and Mrs. Elton P. Gray of Biloxi, Miss., were also among 26 persons commissioned July 30 by the Foreign Mission Board.

Gray has been assistant pastor and educational director at Biloxi's First Baptist Church since December 1966. As a missionary associate, he expects to continue in the field of religious education on the island of Okinawa.

After receiving the bachelor of divinity degree from New Orleans Theological Seminary, he was pastor of Deatville (Ala.) Church for two years and of Grants Creek Church, Fosters, Ala., for three and a half years before assuming his current position.

He grew up in the rural community near Loretto, Tenn., where he was at Florence (Ala.) State College, he graduated with the bachelor of science degree. In the spring of 1956 Gray, still a student, became pastor of a mission in Rogersville, Ala., near Florence. He remained there two years and saw it constituted a church before leaving for seminary. Also in the spring of 1956 he met Dottie Eavenson of Marks, Miss., and they were married early the next year. Mrs. Gray is the daughter of Mrs. J. B. Eavenson of Marks.

Mrs. Gray received the bachelor of arts degree from Blue Mountain (Miss.) College. She taught high school commercial courses for a year in Slodge, Miss.

The Grays are the second couple recently commissioned by the Foreign Mission Board whose home was in the path of Hurricane Camille last August. "Our church, which escaped major damage, operated as a food and clothing relief center," Mrs. Gray said. "We cooked for clean-up crews, sometimes serving 300 to 500 workers at one meal. No one in our church family was killed, but many lost homes and businesses."

There are three children in the Gray family, Becky, 12, Debbie, 11, and Elton Jr. (Tony), 9. Debbie became 11 on Aug. 4, five days after her parents' commissioning.

## Baptists Involved

## In White House

## Meeting On Aging

(Continued from page 1)

From the American Baptist Convention, the general secretary, Edwin H. Tuller, and Miss Violet E. Rudd, executive director of American Baptist Women, will represent that convention.

D. C. Pettaway, Little Rock, Ark., president of the National Baptist Convention of America, also will participate, according to the original list compiled by the conference staff here.

The White House Conference on Aging, held every ten years, is aimed at "developing — for the first time — recommendations for a considered, comprehensive national policy on aging."

Religious groups and other voluntary national organizations are urged to contribute to the development of this policy by helping to review the problems faced by the elderly, listening to older persons themselves as they relate their particular needs, and making recommendations to be considered by the conference in 1971.

September, 1970, is the month set aside by conference planners for community forums to be held in thousands of cities across the nation. Local churches and other groups have been urged to help organize and participate in such meetings. The community forum plan is designed to be a vehicle to provide older Americans a chance to speak out regarding their needs, conference spokesmen said.

Especially important, according to the Washington staff of the conference, is for a "panel of officials" to be present at the forum to hear what older folks have to say. The function of this group, to be made up of state, national and local elected officials is "to listen... and ask questions" and "to make a formal presentation, spokesmen said."



MISSISSIPPIS IN TOKYO — The group above, in Japan for the meeting of the Baptist World Alliance, is shown in front of the National Diet Building in Tokyo.

Perhaps one-third of those in the picture are Mississippians. Others are from Kentucky, Tennessee, Georgia, and Florida.

# Impressions Of 12th Baptist World Congress

By Anne Washburn McWilliams

In dramatic fanfare, six white-coated trumpeters of the Tokyo Symphony lifted their golden-throated instruments. President W. R. Tolbert, Jr. rapped once with his Liberian gavel and announced, "The Twelfth Congress of the Baptist World Alliance stands adjourned."

The meeting of world Baptists in Tokyo, Japan, July 12-18, 1970, had been for me a looked-forward-to event since the Baptist World Congress in Miami five years before. The 26 million Baptists of 1965 in the meantime had grown to 31 million in 125 countries. At their first world meeting ever held in Asia, Baptists from 83 countries were represented in the colorful Roll Call of Nations. Now that the meeting was over, what had been some of my personal feelings regarding it?

I was moved by many of the worship experiences to bow in gratitude before the living Lord who made the world and saw that it was good. "East is east and west is west, and never the twain shall meet..." wrote Rudyard Kipling. But as I arrived on Monday morning at the BWA and stepped into the 15,000-seat, circular auditorium that is the Budokan, I saw behind the speakers' platform a giant painting on sheer silk. Against a background of blue sky and white clouds were two worlds, the Eastern Hemisphere and the Western. Connecting the two worlds was a cross. "Reconciliation through Christ" was the theme of the congress. Through him, East and West can meet.

At the close of each night session, a panorama was presented against this backdrop. The auditorium lights would dim and special lights reveal many people standing beneath the worlds and the cross, the people dressed each session in the costumes of different continents. To the words of the hymn, "When I Survey the Wondrous Cross," they would stand, their arms lifted toward the cross, and then kneel in adoration.

Always the prayers at a Baptist world congress are deeply worshipful experiences. Whether a man from the Philippines begins his prayer, "Our heavenly Father," or a man from New Zealand leads in the "The Lord's Prayer," — no matter the language used — there comes the realization that all present are praying to the same Lord, and all have one Lord, one faith, one witness.

I was lifted up by the music. Claude Rhea, Southern Baptist, knew how to

## FMB Adds

(Continued from page 1)

fications necessary for missionary service with a strong challenge to consider God's call for this task."

Plans for a more effective recruitment program among seminary students are being worked out by board staff members, Fletcher reported.

One of the new appointees, Miss Betty Lynn Cadle, is a pilot. She has logged about 55 hours in a single-engine Cessna 150, and she hopes to get her pilot's license before going to her assignment in Rhodesia. The Baptist mission there has a plane which Miss Cadle might pilot from time to time.

Conference plans also urged that a "gallery of listeners" be present at the forums. These are supposed to be professional persons working with the elderly in different services. In attending and listening, this group must not speak for the older persons, the conference guide stated.

Already, groups are meeting on national, state and regional levels to prepare papers leading toward recommendations in nine areas: health, income, housing, nutrition, transportation, employment and retirement, education, roles and activities, and spiritual well-being.

Conference spokesmen emphasized that if the White House meeting is to succeed it "must be more than just another occasion to talk about older people. It must outline new goals and new directions. It must propose a plan of action for the 1970's."

utilize the talented voices, the varied instruments of the nations, to draw from music the tremendous impact it is capable of making: The singing Churchmen of Oklahoma... Joe Ann Shelton of the Radio and Television Commission... the Koto Ensemble of Japan... girls dressed in bright kimonos, seven men and women singing while they play the koto, a long, low, stringed instrument, a type of harp... an Egyptian girl singing, attired in long red dress and red head-dress, wearing gold beads and long crystal and gold earrings... a Japanese girl singing in her native tongue.

The Old Rugged Cross... the Japanese Choir of Indonesia playing the bamboo angklung... the Tokyo Symphony playing on three or four different nights, accompanying the Congress Choir as they sing "Crown Him With Many Crowns," and the "Hallelujah Chorus" (what are they thinking? how many of them are Christians? how can they play this great music, in such an outstanding way, and not feel a longing to know Christ?)... a young Japanese choir singing "Higher Ground," "He Lifted Me," then with trumpet accompaniment "When the Roll is Called Up Yonder," and with trumpet and drums, "Amazing Grace"... a Negro woman in bright pink, Willie Dorsey, USA, playing the piano as she sings "How Great Thou Art" (I know how it sounds to hear one sing with the high, lilting notes of a bird)... and all together, the hymn, always sung at opening and closing sessions of the Baptist World Alliance: "Blest Be The Tie That Binds."

I was warmed by the world fellowship — seeing missionaries and other friends known in years past, making new friends from other lands, singing choruses with a busload of South Africans, getting to know traveling Mississippians. A group of five from Singapore showed us a picture of their church. Only one of them could speak a little English (we, to our shame, could speak not a word of theirs), but we knew what they were trying to tell us. Each of them shook hands with each of us. They took our picture, and we took theirs — and the language we all spoke was love.

Good fellowship is always a part of the women's meetings, held in afternoon sessions. Women from each continental union created an international fashion panorama as they told of work in their countries and unions. Indonesia, Vietnam, India, Japan, Brazil, Finland, Canada, Rhodesia, Hong Kong, Panama, South Africa, Sweden, New Mexico, New Zealand, Czechoslovakia, were on program. In their reds and golds and blues and purples, the braid-trimmed skirts, the fringed shawls, the tall turbans, the lace yokes, the gold earrings, the crimson saris, they came to tell of their Baptist work. Mrs. Edna Wong, who teaches at the Hong Kong Baptist College, wore a long aqua brocade, with its typical high Chinese collar and slit skirt. Edna, a friend of mine from Southwestern Seminary days, is chairman of the Asian Baptist Women's Union. Mrs. R. L. Mathis is USA, was elected as new women's president, and Mrs. Ayako Hino as secretary. Mrs. Hino, a lovely, gracious, graceful Japanese lady, served as one of the interpreters for the congress. Mrs. Edgar Bates, Ontario, Canada, completed her two terms as president. Women's officials presented her with a carved ivory flower arrangement in a jade container from India, her birthplace.

From Latin America, David Gomes of Brazil, who visited Mississippi just a few weeks ago, was a speaker in one of the panel discussion groups. Rubens Lopes also of Brazil, gave a report on the Crusade of the Americas. Baptists of the Americas were united as one family, he said, as 30 countries proclaimed Christ in four languages, using the slogan, "Christ, the Only Hope." As he finished speaking, Lopes presented Baptist World Alliance President Tolbert with a glass paperweight on which was inscribed the theme of the Crusade in the four languages used — Portuguese, Spanish, French, and English. He challenged the Congress to join in a worldwide evangelistic

crusade during the 1970's.

I was disappointed in many of the major addresses, for I had expected to hear inspirational, evangelical, missionary messages. Instead we heard messages, in the main, on social action, racism, poverty. These are problems of the world, and ones Baptists need to deal with, certainly, but somehow I felt that the speakers talked too much of what man ought to do for man's physical needs more than they talked about what God through Christ could do for man's spiritual needs.

The program was all in English, with only the main addresses interpreted into Japanese. Through this interpretation process, unfortunately, much of the fire and expression of the speakers disappeared.

Angie Brooks-Randolph, president of the United Nations General Assembly and assistant secretary of the state of Liberia, hit hard at the silence of the church on the issues of poverty, disarmament, hunger, illiteracy, and disease.

Culbert G. Rutenber, member of the faculty, American Baptist Seminary of the West, Covina, Calif., declared, "We are summoned to be total Christians, totally involved. If we fail at the point of social justice there will be no one around to hear our evangelism, for the world will have passed by us." Bill Lawson, pastor, Wheeler Avenue Baptist Church, Houston, Texas, was assigned the topic, "Youth of the Baptist World," but his underlying themes were civil rights and the race issue. He criticized America and particularly the south and Southern Baptists. Even if all his criticisms had been valid — and they were not altogether so, for all Southern Baptists are not racists — I still thought it not a good place to air the criticisms — I do not like an American criticizing America before the world. Furthermore, I believe there were few, if any, racists at the meeting of the Baptist World Congress. Had the delegates been racists, why would they have gone halfway around the world to enjoy the Fellowship of Baptists whom they knew would be of every color, race, and kind? Lawson talked of oneness in Christ, but his speech was not one of reconciliation.

I was glad that many of the addresses did deal with the age-old verities. Daniel Y. K. Cheung of Hong Kong said, "Yes, we need more than rice, money, material, knowledge, science, philosophy, ideas, theories, and even religions. We need a Saviour." Nilson do A. Fanini of Brazil said, "We need power from heaven to solve earth's problems. The first century church had no buildings, no cars, no radios, no television nor jet planes. They were persecuted, they only had 120 members, then 3,000, 5,000 and a multitude of believers. What was the secret? They did have three things that sometimes it seems we do not have: commitment to the Lord Jesus Christ, power from on high, and compassion for a lost world." D. M. Himbury of Australia said, "More good is accomplished by the Word preached than by all the acts of politicians and the parading of armies, and to us is this power committed." It is only God who can reconcile.

Though I am not so naive as to think that all the world agrees with Southern Baptists, I was dismayed that Southern Baptists did not seem to be held in as high esteem as I had always felt them to be. They were given very little time on the program.

Nevertheless, Mrs. R. L. Mathis was elected new president of Baptist world women; Robert Denny, Southern Baptist, is general secretary of the BWA; Claude Rhea, Southern Baptist, was in charge of the music; Dr. Theodore Adams, former pastor of First Baptist Church, Richmond, Va., and former BWA president, gave the keynote address at the opening session.

I was grateful to the Japanese Baptists for their helpfulness, their hospitality, their wonderful courtesy, for their many hours of planning and arranging for the congress, for the beautiful Japanese flower arrangements placed on stage under the guidance of Melko Kasuya. I was grateful to the Baptist missionaries

Thursday, August 6, 1970

BAPTIST RECORD PAGE 3

## To Step In Your House

By Robert E. Wakefield  
Missionary, Malaysia

The gas boy drove up to our gate in his little three-wheeled delivery scooter, trailing a cloud of noxious blue smoke, gas bottles bouncing along behind.

We only ordered two small bottles from him this time. I explained that in six weeks we were going on furlough and would be away a year. Then, on impulse, I turned mercenary for a moment. "We are selling our refrigerator before we leave. In your traveling around delivering gas you may find someone who would like to buy it."

Carefully removing his shoes and wiping the sole of each foot on the inside of the opposite leg of his trousers, he softly entered our kitchen door. He admired the refrigerator, gently touching it as he said, "So big, for only two."

"Yes," I replied, "our children are gone now, and we will need a small

one when we return to Malaysia. We also have some other things to sell. Come and see them." Another impulse, but this one led to a grand tour of the foreigner's house.

With forefinger and eye he inspected the strange things brought from another world, ticking each item off with a quiet nod of his head. Then he turned to me and said, "I must tell you I feel very holy to step in your house."

My stunned look apparently led him to repeat: "I feel very holy to step in your house. I know God lives here when I step in. I want to help you. I will try. Because this is a good thing to step in your house."

He stood for a time, looking at the floor, as if he had more to say. "I go to Christian once." Another pause, then wistfully, so softly I could hardly hear, "But that is four years now."

I invited him to our Sunday services, which are held in our house. Quietly he nodded his head. Then with much maneuvering and loud meshing of gears and clashing of gas bottles, he went away.

I did not sleep well that night. Snatches of his broken, laborious sentences kept tumbling in my churning mind, tearing at my conscience, tugging at my heart.

"I feel very holy to step in your house... I go to Christian once... I know God lives here... four years ago... I know God lives here... God lives here..."

Logic did not help. "Superstitious awe," I muttered to myself, but my heart refused such evasion. The language barrier. That's it. He didn't mean what I heard him say. But his face floated in the blackness of the night and denied my assertion.

Then rebellion made his attack: "Forget it. No man can be so close to God that his home gives off an aura of holiness. No man can be so good that the casual service man senses it within his doors."

Once again I composed myself for sleep, only to find that the voices echoing down the corridors of my soul had multiplied. "I feel very holy to step in your house... no man can be that close to God... I know that God lives here... No, I live here... God lives here... No! No! No!"

I know that Christ lives in me, but not to this degree. My house is not the holy place the gas boy thinks it is. But I want it to be. I will it to be, and I know that whenever I am willing to give Him all my life, when that time comes, the gas boy and the world can say, "I feel very holy to step in your house."

## Woodland Hills To

## Celebrate Pastor's

## 10th Anniversary

Woodland Hills Church, Jackson, will celebrate the 10th anniversary of their pastor, Dr. Fuller B. Saunders,

August 9, with a program beginning in the evening worship service. A reception and open house for the entire membership, community, friends of the pastor, his family and the church will follow.

Dr. Saunders is the 5th pastor of the church which was organized, September, 1930, as the Northside Church with 44 charter members. The resident membership now exceeds 1800. There has been an average increase of approximately 50 members a year for the past 8 years under Dr. Saunders' pastorate.

While there has been an unusually large improvement and expansion program of the physical plant and many additions of refinement and beautification to the sanctuary, the greatest growth has been in the heightened sensitivities of the congregation that comes from hearing the word of God proclaimed from the pulpit under the power of the Holy Spirit and then observing the preacher live his commitment of concern and dedication through pastoral service.

Dr. Saunders is a native of Virginia and attended public schools there. He attended Bluefield College in West Virginia, later transferring to and graduating from Georgetown College in Kentucky. He attended Southern Seminary, in Louisville, Kentucky where he earned his Doctor of Theology degree. He held pastorates in Horse Cave, Kentucky, New Orleans, and Denham Springs, Louisiana, before coming to Woodland Hills.

Dr. and Mrs. Saunders, their children, Candace and Brent, came to Jackson August 12, 1960. Mrs. Saunders is the former Carrie Marie Crane of Pascagoula. There home is at 2033 East Meadowbrook Road.

Wilburn E. "Bill" Smith, Chairman of Deacons, will be in charge of the celebration program with Mrs. Von B. Dunaway arranging the reception. The active deacons and the regular church social committees will be assisting.



## The Future Of The Baptist World Alliance

The Baptist World Alliance was born 85 years ago in the hearts of Baptist leaders of the United States, Great Britain and other parts of the world, who believed that there needed to be a closer contact and fellowship between the Baptists in all nations.

It came into being in London in July 1905, when Baptist giants from around the world met to formalize the organization. When the subjects discussed in that meeting are analyzed, it is quickly recognized that it was a gathering of people with a great world concern based upon a solid theological foundation. These men emphasized the great Biblical fundamentals which make us Baptists, and sensed the urgency of proclamation of Christ to the whole world because of those doctrinal principles.

When the congress held its 12th Congress in Tokyo last month the emphasis had changed. The program in Tokyo was far more concerned with social issues than with theological truths and programs resulting from them.

Speaker after speaker in the recent meeting talked on issues of peace, race and poverty. Even most of those assigned other subjects seemed to move into this area too. These subjects, or most of the sessions, can look back with the distinct feeling that the major emphasis was on social matters. Even the resolutions dealt entirely with these, save for a single one expressing appreciation for the hosts and for the officers and committees. Evangelism and missions were given only a secondary place in the messages presented.

Baptists of the world are not alike, although certain basic truths bind them together as a people, and provide a basis of fellowship. Certainly all Baptists are not like Southern Baptists. While Southern Baptists, as the world's largest Baptist body, have about one-third of the membership of the world Baptist family, and provide about 80% of the World Alliance budget, this convention does not in any sense run the world organization, or even dominate it. American Baptists, with about one-twentieth of the total world Baptist membership, seem to be in control of much of alliance action. The American Baptist emphasis on social action in recent years, was the same emphasis which was felt at Tokyo. However, it was clear, that these same issues are uppermost in the minds of many other Baptist bodies too.

Southern Baptists made up about three-fifths of those attending the Alliance in Tokyo, but their number was not a major factor either in the program or

actions of the congress. Of course, Southern Baptists have several members on the Executive Committee (only one more than American Baptists, even though Southern Baptists have eight times as many members as the ABC), and the Executive Secretary is a Southern Baptist, along with two of the vice-presidents, and the president of the Woman's Division. Despite this, we think that a candid appraisal would have to say that Southern Baptists do not wield a very large influence in the Alliance.

As concerned as we might be about Southern Baptist influence in the Alliance, other trends which have developed in the body disturb us even more. The organization appears to be moving away from the basic foundations upon which it was formed, toward becoming little more than a force for social action. We do not object to social action emphasis when it is properly related to theological principles. However, great spiritual redemptive principles appear to be shunted aside, and social action becomes the major program, then some of us become disturbed. It is possible that we may be mistaken, but this seems to be what is happening now. The Tokyo meeting gave every evidence of such a trend.

Social action emphasis to the neglect of great New Testament fundamentals of doctrinal truth, evangelism and missions, has sapped the strength of some of the Baptist bodies which are a part of the Baptist world fellowship, even as it has weakened other denominations. One has only to look at the records of some Baptist families to see this. The same emphasis can weaken and finally destroy the Baptist World Alliance. This is why the influence of Southern Baptists with their continued concern for the basic principles which have made us Baptists, must continue to be felt in the alliance.

The Baptist World Alliance has helped to strengthen Baptist work, by bringing together in fellowship leaders of Baptist groups around the world. It can continue to provide such strength if it maintains its program upon the basis of the truths which make us Baptists. If it is allowed to become nothing more than an organization to press for social action, then its days of greatest usefulness are in the past.

The world still needs a mighty Baptist witness, but that witness will have to be based upon the whole New Testament revelation of man's need of redemption, and the doctrinal truths which make us what we are. May Baptist World Alliance leaders of this hour turn us back to those principles while there is still time.

### Guest Editorial

## Report From Tokyo

**John Hurt Jr.**  
In Baptist Standard (Texas)  
TOKYO — Southern Baptists got tired in this 12th Baptist World Congress of always being the bridesmaid for the alliance and never the bride.

Resentment accumulated over 15 years came into the open with a protest candidate for the presidency. He didn't win nor did his supporters expect more than a formal notice that this was the last trip to the altar without being a party to the ceremony.

Southern Baptists have a third of the world's Baptist population. They pay more than two-thirds of the alliance budget. Yet, they have not had their own selection as president since George W. Truett stepped down in 1939. It probably will be 10 years before another opportunity but the nominating committee of 1980 had best study the record of 1970.

Some will say Southern Baptists were the big bully. It is more accurate to say they grew weary of American Baptists dominating in an organization that has been controlled by a hierarchy that is old and tired.

Herschel H. Hobbs, former president of the SBC and pastor of First Church, Oklahoma City, was the choice of five of the six SBC members on the nominating committee. V. Carney Hargroves, former president of the ABC and pastor of Second Church, Germantown, Pa., was the unanimous choice of the five ABC members.

Inequality started there, for the SBC is about eight times the size of the ABC but had only one more

vote in committee. Hargroves got 15 votes on the committee's first ballot and Hobbs received 9. Erik Ruden of Sweden received 7, Rubens Lopes of Brazil 4 and Cyril Black of England 3.

The two low men were dropped for the second ballot when Hargroves polled 17, Hobbs 14 and Ruben 8. All 8, representing the European bloc, went to Hargroves on the third ballot when Ruden was dropped.

The SBC was pushed aside in 1947 when C. Oscar Johnson of St. Louis was elected over Louie D. Newton of Atlanta. It happened again in 1955 when Theodore F. Adams of Richmond, Va., was elected over Hobbs.

There was no objection to either Johnson or Adams. Both made excellent presidents. The former was born in Tennessee and the latter was serving as pastor of an SBC church, although born and educated in the North.

It was a case, however, of the ABC selecting the man and the SBC being ignored. The same is true this year. Hargroves is a Virginian and was educated at Southern Seminary. But he isn't identified with the SBC.

Duke K. McCall, president of Southern Seminary, nominated Hobbs from the floor to precipitate the battle. No mention was made of the fact the SBC last year contributed \$90,500 to the alliance budget, compared with \$17,587 from the ABC. The SBC total, in fact, lacks just \$20,000 of being the alliance budget.

But power politics prevailed on the floor for it was known a nomination would be made. President

### Presents Viewpoint Of A Traditionalist

Dear Dr. Odle:  
This article is in direct response to the article which was carried in the July 9, 1970, Baptist Record. The article was entitled "SSB Editorial Workers Asked to Reexamine Manuscripts."

Howard P. Colson, editorial secretary of the Southern Baptist Sunday School Board, made a number of statements while addressing the writers and workers of Sunday School literature which I hope most Southern Baptists will take exception to. After being advised by a majority of the delegates at the recent convention in Denver to present a more conservative view in future literature, Colson makes comments that I feel need a reply.

Colson says that it is indeed difficult to be "intellectual" and at the same time hold to the "traditional" concepts of the Bible. He further states that he and his crowd of writers and thinkers (?) will give it a big try to change to a more conservative view point in future writings, and I quote him when he says, "We ought to die in the attempt to do so." If it is so difficult to modify his beliefs and thinking, I suggest that none of us "traditionalists" hint anywhere that he or any writer "die" in the attempt to change their liberal - fuzzy thinking, but instead they (the writers and workers) get into the crowd in which they seem to belong, namely such groups as the American Baptist denomination, or possibly such "intellectual" groups as the Unitarian movement or other movements that would appreciate their thinking and writing.

When speaking further of "traditionalists" he concedes that we have our right to be mistaken and stupid. Well, how nice of him to admit that. Colson also states in the article we "traditionalists" should not be treated with contempt—which is also a real concession for such liberals. Maybe he feels his job might just be in jeopardy?

Many men and women in the congregations of Southern Baptist churches across the convention have become very tired of past literature put out by the convention press and many feel cheated and deprived of good, sound, fundamental literature.

I have personally been a member of Southern Baptist congregations in Mississippi, Tennessee, and New York and have spoken to many laymen and women on this subject so I feel that I know what many people think. If this trend of literature continues under such men as Colson, many sound churches will discontinue altogether the use of Sunday School Board backed literature.

Hugh H. Andrews, DDS  
116 Rose Circle  
Clarksdale, Mississippi

William R. Tolbert Jr. of Liberia, prior to any nomination, went out of his way to say there had never been a floor contest in the 65 years of the alliance. He talked about leading of the Holy Spirit in the committee and the congress approval of the committee he appointed.

There was never any approval vote. Others followed, begging for unity and the like, but it remained for Harold Stassen of the ABC to come up with a proposal that votes be proportioned as to membership, as in the electoral college.

Hargroves won the popular vote, 841 to 636. He also won the electoral vote—a rather foolish system with Italy's one delegate representing all of his people. Hobbs got 65 per cent of the SBC vote, a good percentage when you remember the inclina-

### Missionary Wants To Live In Jackson

Dear Dr. Odle:  
We presently are planning to be on furlough from June 1973 to June 1974 and desire to locate near or in Jackson. It would be much appreciated if you could check on mission residences available and secure one for us.

We appreciate your great paper, especially your solid stand for our long cherished position as Baptists during the past crisis days in the SBC.

John E. Schooler, Th.D.  
Koza Baptist Church  
P. O. Box 229  
Koza, Okinawa

### Church Experiences Spiritual Revival

My Dear Dr. Odle:  
I was happy to read Victory In Pontiac by Bro. Moore. It was so similar to our experience at Center Baptist Church, Rt. 2, Blue Springs, Miss. Union County.

God has not only visited us but is still with us and does manifest his spirit most every service.

It seemed to begin by one of our business men who was a member of our church and came forward making a public profession of faith saying he had never been born again. I baptized him along with his little daughter. Since then his business seems to have been secondary. Witnessing for Christ has been his first business.

This man didn't look for easy prospects. He witnessed to a man who said he had not been in church for thirteen years and that he and his whole family were lost (a family of five). They were all saved. They then went after his brother and his family (of five), all lost. All were saved, ten out of the two families.

I baptized these, along with five more most of them being adults or young people. It was then that members came to me about the Training Union Literature that I notice others have condemned. You note, I condemned it but saw no reply.

I ordered my Intermediates and Juniors Sword Drill Bibles and we used them instead of the quarterly. Also our young people organized prayer and Bible study groups through the week.

The time came for our Vacation Bible School which we had at night, inviting our adults. We had 36 adults with an average of 20. They wanted the plan of salvation taught so we taught the first five chapters of Romans. Our enrollment in VBS almost doubled this year and our Sunday School has done likewise.

One young mother who had been teaching for several years came and said "I've just found the Lord."

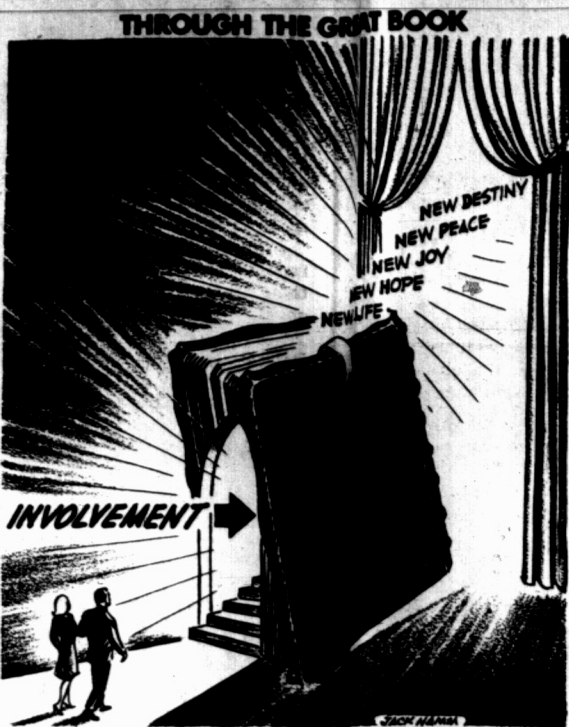
One retired Army man came upon a profession of faith and one lady 83 years of age came saying, "I was saved several years ago but was never

tion to follow committee recommendations.

The bloc vote was illustrated in the ABC, 115 to 6 for Hargroves, in Canada with 38 to 4, the National Baptists of America, 73 to 20, and the National Baptists USA, Inc., 57 to 11.

A switch of 103 votes would have elected Hobbs and rejected the committee report. There was a victory of some kind in the closeness of the race.

Customarily, a president from outside the United States is elected in one congress and one from inside the States in the next. That leaves the SBC 10 years away from another bid. But, the alliance would do well to remember the SBC no longer is silent about the treatment it is receiving.—JJH



## THE BAPTIST FORUM



## A Woman's World Reaches Far Beyond the Ironing Board

Wilda Fancher

Occasionally a man makes a big mistake in dealing with his wife. James made one today, (spring of 1960). It is a lovely Sunday afternoon. I have just come back from an old-bentonite mine. We have lived a few miles from it for two and a half years, knowing it is there, intending to see it sometime. James preached this past week in a little church near the mine and the pastor took him to see the mine on Friday.

James' eagerness for us to enjoy seeing it resulted in plans to triple sight-seeing with fishing and a picnic on Saturday. Somehow, my part of Saturday snarled itself up, and I found myself needing to be left behind with chores nobody else could do. James and the boys came back most enthusiastic about the pretty place and pleased with a string of fish. The place might not have been so pretty if the fish had not been biting.

Sunday afternoon was as far away as they felt I could get without seeing

the mine-pit. So off we went. Right after we got there was when James made his big mistake. He told me how many rattlesnakes had been killed there this spring.

You know how I spent my afternoon? Looking for rattlesnakes. The enchantment of the abandoned place was lost because of my disenchantment with rattlesnakes. Not a single slither did I see. Not a single rattle did I hear. But I missed beauty and joy galore watching for a snake which never showed.

Now I sit here at my desk, wanting to recall the charm of the place instead of the fear. But I catch myself almost peeping under my desk for a rattlesnake. Strangely, I have the unsettling impression that I've felt this way lots of times before — being scared of a rattlesnake that just didn't exist.

Wonder why I can't make up my mind to quit fighting rattlesnakes until one really rattles at me?

## NEWEST BOOKS

**THE KINGDOM OF THE CULTS**  
by Walter E. Martin, Revised Edition (Bethany Fellowship, 443 pp., \$5.95)

A comprehensive reference work containing a clear presentation of all the major cults and even the significant minor ones such as the Black Muslims, the Theosophical Society, etc. The first edition of this book was one of the most authoritative books available on the various cult groups, and this new revision is even better. Beginning with the opening three chapters which introduce the reader to the cults, the author then takes them up one by one and gives a very careful study of them. For example, 66 pages is given to Jehovah's Witnesses; 36 to Christian Science; 52 to Mormonism; 31 to Anglo-Israelism. Fewer pages are given to other less important groups, but almost everyone is covered. An appendix gives 82 pages to Seven Day Adventism and several pages to Unitarianism, and the Rosicrucian fellowship. Final chapters in the book deal with the cults on the mission fields, Jesus and the cults, cult evangelism, and the road to recovery. For the pastor, for the Christian, and for the church library, this is an authoritative volume which should be of inestimable worth.

**LIFT-OFF!** by James C. Hefley (Zondervan, 158 pp., \$3.95)

The author has compiled messages of faith presented by men related to the space program. Included are the scientists who developed the rockets and the men who rode them. The author interviewed these men, tells their story, and quotes statements which express their faith. This book is a strong presentation of the faith of men who are conquering space today.

**ONE TOO MANY** by Peggy C. Moody (Christian Literature Crusade, paperback, 75 cents, 126 pp.)

Fiction for young teens. To be the unwanted fifth in a dormitory of four friends is not very encouraging, but after some complications and some detective work, the ending is happy.

er baptized. I wanted to baptized." Even little children came down. When I asked them why they came their, reply was "I want to thank God."

Our membership, is about three hundred both resident and non-resident. We have during the last few months baptized 32, with some others awaiting baptism and have had nine by letter.

No, Bro. Moore, God is not dead this is that that Joel spoke of.

We pray that this spirit may spread over the whole world. Pray for us.

Clark Rakestraw, pastor  
Center Baptist Church  
Rt. 2  
Blue Springs, Miss.

### BAPTIST BIBLE INSTITUTE ADDS TO ITS FACULTY

GRACEVILLE, FLORIDA — Baptist Bible Institute is adding a former Southern Baptist missionary to the faculty for the 1970-71 school year.

He is Dr. Leroy Benefield, whose last position was with the Philippine Baptist Theological Seminary, Baguio, 1964-1970. He taught preaching, evangelism, and missions, and also counseled and supervised students as they worked in the Philippine Islands churches.

Dr. Benefield worked four years with the Southern Baptist College, M'lang, where he shared his knowledge of farming "while introducing new methods," he said, "I also helped to make local farmers more receptive to the gospel."

**TELLS, TOMBS AND TREASURE**  
by Robert T. Boyd (Baker, 223 pp., \$7.95)

A pictorial guide to Biblical archaeology. In picture and text the author presents the history and contributions of the work of the archaeologist. He shows how that the archaeologist's digging has helped to prove the truth of the Word of God. There are 320 photographs in the book, plus maps showing where excavation has been done. The book begins with the romance of archaeology, tells something of its history, and how it is done, and then reveals its contribution to the science of Bible study.

**DAMNED THROUGH THE CHURCH** by John Warwick Montgomery (Bethany Fellowship, 96 pp., \$2.95)

John Warwick Montgomery is a conservative theologian who has been described as a "stalwart defender of the faith." These lectures which were delivered to an evangelical Lutheran group in Eastern Canada present the meaning of church membership and church attendance. They also show the falsity of the idea that church attendance and church membership can save and show the "damnable" results of such teaching. The last chapter answers the question "What Must I do to be Saved?" saying that our salvation comes only through faith in what Christ has done for us on the cross.

**LOVE IS NOW** by Peter E. Gillquist, with Foreword by Sherwood Wirt (Zondervan, 176 pp., \$3.95)

When Pete Gillquist visited a college fraternity discussion on Christianity, he abruptly found himself on the side of Christ. This book which has since written tells of God's forgiveness, and of the effect it had on Pete's life. And it offers "an answer to other young men and women hung-up on guilt and searching for something more substantial than the selfish, hypocritical, materialistic society they live in. There is nothing dry or stereotyped about this book! The author talks a language anyone who's willing to listen will understand and appreciate. (The Foreword is by the editor of Decision.)

**THE HOLY VESSEL AND FURNITURE OF THE TABERNACLE** by Henry W. Soltan (Kregel, 148 pp., 10 pages of full-color illustrations, \$4.95)

New edition of a book originally published in England in 1851. Serious students of the Bible who want to clearly understand the meaning of the worship forms revealed by God to Moses for the Jews, and understand their application to Christ in the book of Hebrews, will find this one of the most helpful volumes ever to be placed in their hands. The author shows how that this furniture and its use all typifies Christ. Here is rich study of the Word sure to delight and bless the serious student.

### The Baptist Record

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# Young Journeymen Learn Pidgin English

By Linda L. Brittle  
 RALEIGH, N. C. (BP) — Southern Baptist missionary journeymen spent three weeks of their summer training program here learning a "disposable" language.

Each journeyman heard and spoke Neo-Melanesian, a type of "Pidgin" English used in New Guinea and the Solomon Islands, instead of concentrating on one of the more than 30 different languages of the countries where they will be assigned.

The "disposable" language is valuable for teaching a method for self-instruction in a second language and for helping the journeyman gain confidence in his own ability to learn another language on his own, said Donald N. Larson, head of journeymen language orientation.

Larson is professor of anthropology and linguistics and chairman of the department of social science at Bethel College, St. Paul, Minn.

Currently, 64 young Baptists — all college graduates no older than 25 — are in an eight-week course at Meredith College preparing to work overseas with career missionaries for two years. They are to be commissioned August 6 at the First Baptist Church, Richmond, Va.

"In today's world, the well-adjusted American can become a member of a minority group for the first time in his life after just a few hours of air travel," says Larson in *Becoming Bilingual*, a book which he co-authored. The book is the classroom text for journeyman language study.

"He is ill-prepared by his home community for the experiences he encounters in a strange airport half a world away, not to speak of what he will meet in a strange market place or a strange home," Larson continues. "He dies a kind of psychological death when he realizes that he doesn't really belong to the new community."

With every journeyman speaking Pidgin, the experience of a new language community was partially simulated. Journeymen practiced everyday conversations in Pidgin, listened in groups of four to language tapes and eventually had a Sunday worship service in Neo-Melanesian.

Several students became a "T.P." (Talk Pidgin) group and tried never to speak to each other in regular English.

Larson hopes that living a new language community while in training will be useful to journeymen trying to project themselves into an overseas culture. Using Pidgin English as a tool for

"learning to learn" another language is a theory which Larson originated.

About 10 years before *Becoming Bilingual* was written, he and William A. Smalley, the co-author saw Pidgin functioning in New Guinea as simplified verbal communication between people with different languages.

"We wondered, if we could get further by teaching Pidgin rather than a structured language," Larson said.

Last year, while working with journeymen, he was asked to evaluate their language program. He suggested scrapping instruction in particular languages for two reasons: the limited time for language training and the casual use of the language by some journeymen while they are in their host country.

One problem involved in teaching *Becoming Bilingual* and using Neo-Melanesian as a common language was finding people who could converse with journeymen in Pidgin.

"We were fortunate to find two MKs (missionary kids) who were newer sources than the book and the teachers," said Larson.

"I wrote embassies to locate native speakers in the United States and then tried to find bilinguals in Neo-Melanesian," he continued.

"Right across the river from St. Paul, in Minneapolis, I finally bumped into Philip Reitz and Leslie Walck, students at Augsburg College."

Both are children of missionaries of the Lutheran Church in America, and they grew up speaking English and Pidgin in New Guinea. Journeymen conversed with them rather than just listening to tapes and parroting words back into a microphone.



JOURNEYMEN LISTEN TO PIDGIN: Southern Baptist missionary journeyman trainees study pidgin English in the library of Meredith College, Raleigh, N.C. where they are prepared for their two-year assignments overseas with career missionaries.



PROFESSOR TEACHES PIDGIN: Donald N. Larson, head of language orientation for missionary journeymen, plays tapes of the "disposable" language taught them during their eight-week summer training program. Larson originated the theory that journeymen could learn pidgin English in order to "learn how to learn" their host country's language on their own.

## Baylor Reimburses Students \$45,000 In Tour Losses

WACO, Tex. (BP)—Baylor University's board of trustees has commended the university's decision to reimburse 50 of its students who paid about \$45,000 to a tour agency which has declared bankruptcy.

Herbert H. Reynolds, Baylor's executive vice president, told the trustees that World Academy, which had headquarters in Cincinnati, approached the Texas Baptist school last fall about collaborating in a program in which students would travel to foreign countries to study courses offered by Baylor professors.

Early in July World Academy made headlines by declaring voluntary bankruptcy and leaving about 3,000 students from the States stranded in Europe.

Two Baylor tours arranged through World Academy were to have left the United States for Europe in late July.

"Baylor University was not legally liable to these students, who paid directly to World Academy," Reynolds told the trustees. He said the costs were absorbed because the Baylor administration feels "morally obligated."

He said the incident "should not negate any interest in a study abroad program" by Baylor since such a program of travel and study is "something many of our students need and want."

He said most of the universities with similar programs arranged through the World Academy did not reimburse their students.

## Money On Trees

By Genevieve Zachary  
 Money did grow on trees and the Vacation Bible School at Second Avenue Church, Laurel, saw fifteen thousand tiny green leaves grow into one hundred and fifty dollars. This was the largest amount ever given as Bible school offering.

Mrs. Muri Bankston, church secretary, had the brainstorm idea of having two money trees, letting each penny given represent one tiny leaf of green construction, cut out and taped onto real tree branches, which were set into huge pots of dirt. Before the week was over, Muri was cutting out little leaves in her sleep.

From the first day of Bible school the enthusiasm grew as Mrs. Jimmy Pickering, principal, told the children that at the end of the week the money would be sent to two missionaries to be used to buy Bibles and each twenty cents given would pay for one Bible.

One little boy invited a friend from another church to go with him, telling him to be sure and bring twenty cents. When the young invited guest was ready to get into the car, Paul Daugherty didn't say "Good morning," he asked, "Did you bring your twenty cents?"

Pictures of Richard Brogan, home missionary to the National Baptists in the Delta and Mack Adams, home missionary serving in Puerto Rico, were placed in a tree and each day the children excitedly watched the trees grow.

## A Summer Sail

By Ruby Singley

One beautiful afternoon I was invited to go sail-boat. "Janet" was a lovely boat with a deluxe cabin, convenient and comfortable. After the sails were hoisted and secured, the motor was flipped on and off we went. Out a little distance, the motor was switched off and the sails set. It was my first sailing adventure, and I was thinking we'd drift and wander around for a while, then we could turn the motor on and get back to the shore.

To my complete astonishment, he little puffs of wind I was expecting were instead tremendous. We pounced along at a speed I had never anticipated. As the boat slashed through the water, thin crystal curtains of transparent azure beauty suddenly enclosed us. Through these we could see other white sails on the blue water, and the splashes of their crystal sprinklers. Those sparkling thin sheets of sheer water would shoot up and down at varying speeds and heights.

There's an exciting joy in the breezes blowing your hair and the brisk winds brushing your cheeks. There is tranquility, and quietness, and peace in the unspoken language of beauty as waters whisper God's message in liquid tones.

In the western sky, as we began the cruise, it seemed as if drapes were drawn on either side by unseen hands, and the scene revealed was unspeakably beautiful. The sun was "drawing water" and at the same time the sky was a canvas and a picture was being painted by the Master Artist right before our eyes. Across the bright heavens, dark lacy clouds were scattered about. The sun's brilliant rays streamed down and then were not behind the sparkling of dark clouds; again the lovely bright rays appeared below the dark fleecy shadows. Patterns of shadows changed with the moving clouds, as if playing hide-and-seek among the glittering rays. Sometimes there were fewer dark clouds and then more, but their fleeting shadows made the bright rays above and below them look like liquid gold poured from Heaven's open windows.

And another act in this drama of celestial beauty would draw a curtain, revealing objects that took little or no imagination to recognize. There was a castle all done in shadows of dark clouds. It slowly passed, as if on display; the sun's rays struck the castle at such angles, that the windows seemed made of pure gold. Then a large bird with outstretched wings floated by in graceful circles, leaving behind its shadow. Little clouds danced about as if waiting to music.

For my first sail this picture in the western sky was on display the entire afternoon! At times we sailed in complete silence, the only sound the rippling waters. It was as if God was speaking to us in silent strokes of His brush as He painted across the sky. We were lost in His beauty and filled with His peace!

There is more chance for a cripple on the right road than for an athlete on the wrong road.

It is better to live for Christ than to wish you had.

"The wages of sin is death; the gift of God is eternal life."

# Today's Youth

## On Ridgcrest Staff

Clark Measells, music director of Branch Church, recently left Jackson by plane to spend six weeks as a staff worker at Ridgcrest. Measells will scarcely know that there has been a summer vacation time for students, having already spent two weeks leading singing in revivals with his pastor, Rev. Chris Cornelius, and a third week in Vacation Bible School. He will return from Ridgcrest to enter college one day late.

## Neshoba Youth Retreat

The Youth Retreat held recently for the young people of the Neshoba Association was a tremendous success. The retreat, held at the Paul B. Johnson State Park near Hattiesburg, proved to be a blessing to the sixty-five young people and counselors who attended.

Churches represented were North Calvary, East Philadelphia, Good Hope, Neshoba, Sardis, Old Pearl Valley, Spring Creek, Pine Grove, First, Philadelphia, Longino, and High Hill.

The retreat pastor for the three-day event was Rev. Jerry Curry, pastor of Norwood Church, Birmingham, Alabama. Other program personalities were Frank Lay, Bible teacher and camp director; Jimmy Porter, recreation director; Dr. Robert Covington, missionary speaker; Linda Gray, counselor and conference leader; David Kendall, counselor and conference leader; Kermit Sharp, conference leader. Cabin counselors included Margaret Lay, Marsha Howle, Judy Parrish, Eldridge Parrish, Auzie Sullivan, and Henry Adams.

The question is not always where do we stand, but in what direction are we going.

## Brookhaven Youths Conduct Mission VBS In Kentucky

Twenty-five young people and five adults of First Church, Brookhaven, recently returned from a mission venture in eastern Kentucky that saw them conducting five Vacation Bible Schools. The group, who received their assignment from the Home Mission Board, SBC, worked in three churches and two missions in areas near the towns of Beattyville and Booneville.

David Michel, summer youth director, explained that the churches are in a depressed part of the country and, without the assistance provided, would have been unable to have Vacation Bible Schools. There was one

exception to this, the Heidelberg Church. This church had many workers of their own. David said that Mr. Smith considered this the best school in his seven years as pastor at Heidelberg, and the assistance of the First Baptist Youth had filled the vacancies, and added the "plus" that made it so. In the other four schools, the youth were in complete charge and reported many wonderful experiences. Enrollment in the five schools was 211.

The young people had a very demanding schedule. They were up at 6:00, and had breakfast between 7:00 and 8:30 so that they could be ready for the one morning school which was

at 9:00 A.M. In the afternoons they prepared for their work in the evening schools. Three of these were at 6:00 and one at 5:00. By 9:30 each evening they met at the restaurant for the evening meal and were back at their motel by 10:30 or 11:00. The schools were held in the evening because of transportation and time. Start programs were also children attended during the day.

This was the first time that First Church, Brookhaven, had participated in such a mission program. Wayne Wilson, education director, reports that after the successful work by their young people, efforts will be made to make this an annual project.

# Denmark Teenagers Participate In 'Instruction In Christianity Classes'

Every October, dozens of young teenagers in Denmark begin attending special classes. They study through the late fall, winter, and into early spring, meeting once a week.

After 21 periods of instruction, these Baptist teenagers are the focus of special attention. At a final session, their parents come with them and listen while the young people review aloud what they have learned. On "youth recognition day," they are introduced to the whole church.

The classes provide instruction in doctrine, church history, and biblical understanding. They are taught in Baptist churches throughout the country. Pastors of the churches give the instruction.

A common nationwide guidebook for the course is provided by the Danish Baptist Union, said Knud Wumpelmann, Copenhagen, union general secretary. (A similar instruction pro-

gram is followed by Baptist churches in some other parts of Scandinavia.)

Instruction for the Baptist young people, most of them 13 years old, comes at a time when their friends—belonging to the official Lutheran church—are preparing for formal confirmation. Baptists, however, do not regard their instruction as "confirmation."

The course is offered every year if there are young people reaching 13 years of age. This, of course, varies from church to church. No one attends which registers no failing grade, Wumpelmann added.

The Danish Baptist general secretary outlined main aims of study — 1) to develop in the teenagers good spiritual habits, including prayer, Bible reading, and worship, 2) to offer them an overall perspective of the Christian faith, 3) to lead these young

people to make a personal commitment to Christ, and 4) to permit pastors to know their young people better.

Most of these who take the course have not yet made a personal confession of faith. In common with general European Baptist practice Danish Baptist churches encourage personal confessions of faith only after boys and girls reach teenage. They feel that younger children are not yet ready for such commitment.

The final lesson in the course points out that the most important decision in life is making a commitment to Christ.

"In Baptist churches, this 'instruction in Christianity' as we call it meets the natural need of the young person to know that he must make his own decision for Christ and chart his own life," said Wumpelmann. "We hope this will lead on to conversion and baptism."

The Baptist general secretary said further "we are anxious to stress spiritual values and not to make it an occasion for receiving a lot of gifts." (Young people confirmed in the established church normally receive many gifts at this time from family and friends. Confirmation time there often coincides with the end of the Baptist instructional period.)

This study program has been going on within Danish Baptist churches for about 70 years, according to Wumpelmann. (EBPS)

## Summer Choir Director

Betty Wilder of Pontotoc is serving for the summer at Lake Yale near Orlando, Fla. A senior at William Carey College this fall, she is the daughter of Mrs. Mildred Wilder and the late Marvin Wilder of Pontotoc.



## Ham Operator Contacts Missionaries

THROUGH HIS HAM RADIO OUTFIT, 20-year-old university student Win Grant of Richmond, Va., maintains regular contact with Southern Baptist missionaries in South America who are also ham operators. He has made stateide contacts for them in disasters and medical emergencies as well as arranging conversations with relatives and friends by means of a telephone patch. He recently made a month-long trip to South America to meet the "voices" he hears on radio. —(Photo by James E. Legg)



## First, Morton Young People Sing In Indiana

THE YOUTH CHOIR of First Church, Morton, Paul Hill, director, has been on mission tour in Brazil, Indiana, working with Trinity Baptist Church. Assigned Brazil, Indiana, by the Home Mission Board, they took a survey of the area and presented the folk musical, "Tell It Like It Is," in Turkey Run State Park, different shopping centers, and in the City Park. They presented "Tell It Like It Is" at East Chattanooga Church on the way to Indiana, and at Second Church, Little

Rock, Arkansas, on the way home. Sponsors for the mission tour are Mr. and Mrs. Paul Hill and Mr. and Mrs. Gene Rice. Before leaving on the tour the choir presented "Tell It Like It Is" at the Roosevelt State Park and also at First Church, Morton. Pleasure trips included Mammoth Cave in Kentucky and a tour of Indianapolis, Indiana. Rev. Bartis Harper is pastor of First Church, Morton.



# Revival Dates

Oaklyn: August 9-14; Rev. Calvin Phelps, pictured, former Mississippi pastor, now pastor of Parkview, Metairie, La., evangelist; Alan B. Celoria, minister of youth and music, First, Magnolia, singer; services 9 a. m. and 7:30 p. m.; Rev. Richard G. Gordon, pastor.

Braxton Church (Simpson): August 9-14; 7:30 p. m. Rev. Dan West, Goodwater, Simpson, evangelist; Huey Harpe, Church Music Department, Jackson, music director; Rev. W. Michael Everett, pastor.

First, Collinsville: August 9-16; services daily at 11 a. m. and 7:30 p. m.; Rev. Jerry F. Zgarba, Fellowship Church, Lauderdale County, evangelist; Jim Richardson, Bogalusa, La., singer; Hugh Clark of host church, organist; Darrel Boggs, Laurel, pianist; Rev. J. M. Snowden, pastor.

New Haven Church, Rt. 1, Terry: August 9-14; Rev. Joseph N. Triplett, associate pastor, First Church, Jackson, evangelist; services at 7:30 p. m.; Sunday services on August 9 at 7 p. m. Charles Yonkers, music and youth director, New Haven Church, singer; Rev. Ira C. Griffin, pastor.

Bolton Church: August 9-14; Rev. Howard B. Benson, pastor, First Church, Carrollton, Ga., evangelist; Rev. Jerry Williamson, pastor, Bolton Methodist Church, music director; Miss Nell Varner, organist; Miss Diane Carley, pianist; Sunday services, 11:00 a. m. and 8:00 p. m.; week-day services, 7:30 p. m.; Rev. Wayne

Burkes, pastor.

New Hope (Lauderdale), August 16-21; Rev. Bill Webb, pastor, Midway Church, Lauderdale Association, evangelist; John Laughlin, minister of music, First Church, Meridian, song leader; Sunday services 10:30 a. m. and 7:00 p. m.; week-day services 10:30 a. m. and 7:30 p. m.; Dr. John E. Barrow, pastor.

Sunrise Church, Hattiesburg: Aug. 9-16; services at 10 a. m. and 7:30 p. m. during week; 11 a. m. and 7:30 p. m. Sunday; Dr. Joe H. Cothen, New Orleans Seminary, evangelist; James R. Mackay, First, Canton, song leader; homecoming and dinner on the ground August 9.

Pearl Church: August 9-16; Rev. Van Hardin, Leakesville, First Church, evangelist; Dean Hunter, Music and Youth director of Pearl Church, singer; day services Tuesday through Friday 10 a. m.; night services Monday - Saturday 7:30 p. m.; Rev. Carl E. Talbert, pastor.

Hebron (Yazoo): August 9-14; Rev. Cliff Shipp, Birmingham, Ala., evangelist; Mrs. J. D. Pate, directing music; 10 a. m. and 7:30 p. m.; homecoming with dinner on ground Aug. 9; with special service at 2 p. m.; Rev. J. D. Pate, pastor.

Accepts Alabama Call

Former manager of the S. H. Kress and Company, Meridian Store, M. J. Harden, has retired after thirty years with Kress to accept a call as minister of education with First Church, Alabama. Harden and his family lived in Meridian from 1900 until June 1967. He served with Kress as manager in Birmingham, Alabama, Prichard, Alabama and Meridian, Mississippi and Mobile, Alabama.

They were members of the Poplar Springs Drive Baptist Church. He served the church at that time as director of activities. Mrs. Harden was active as a Sunday school teacher, officer in the Woman's Missionary Society, and a leader in Training Union. The Harden children, both teen-agers now, were active in the various phases of the church program. Douglas, their son, is presently a sophomore at Faulkner Junior College, at Bay Minette, Alabama and Beverly, 17 will be a senior at Theodore High School this fall.

Livingstone Promoted

NASHVILLE — Charles R. Livingstone, supervisor of the adult section of the Sunday School department, Sunday School Board, has been promoted to manager of the Sunday School department, effective Aug. 1.

BIBLES REBOUND & REPAIRED

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Arkadelphia (Lauderdale): August 17-21; Rev. Harold Scott, assistant pastor at 15th Avenue, Meridian, evangelist; Rev. James Watts, pastor; services Tues.-Fri. morning at 10:30; night services Mon.-Fri. at 7:30. Homecoming services will be observed Sunday, August 16. Rev. Joe Ratcliff of Collins, former pastor, will preach at 11 a. m. Lunch will be served on the grounds, with a program afterward.

Pearlhaven Church, Brookhaven: August 15-23; Rev. Billy D. Driskell, missionary to Trinidad and Tobago, to speak August 15 and 16; Rev. Roy McHenry, Pastor of Pleasant Hill Church, Lincoln County, to speak August 17 through August 23; Rev. Ralph Brady, is pastor.

New Hope Church, Rt. 1, Lake Providence, Louisiana: August 3-9; Rev. Ralph E. Brady, Pearlhaven Church, Brookhaven, evangelist; Rev. John Kitchens, pastor.

West End, Louisville, (Winston): August 9-14, Dr. M. A. Herrington, associational missionary, Winston County, evangelist; Purvis Keene, music director; Mrs. R. A. Herrington, pianist; Services at 7:00 a. m. and 7:30 p. m.; Rev. B. H. Ross, pastor; Sunday services at 11:00 a. m. and 8:00 p. m.

Hebron (Grenada): August 9 - 14; Dr. Gordon Sansing, pastor of First Church, Grenada, guest speaker; Rev. Finley Evans, pastor; Wade Bailey, music director at Hebron, in charge of music; Lagathia Dunn, pianist; Karen DuBois, organist; services at 7:30 p. m.

Clarkson: August 9-14; services at 10:30 a. m. and 7:30 p. m.; Rev. Billy Bob Guest, Harmony, Crystal Springs, evangelist; Rev. Bill Richardson, pastor.

First Church, Bruce: August 17-23; Rev. Fred Tarpley, pictured, Superintendent of Missions, Hinds-Madison Association, evangelist; Ben Scarborough, singer; Rev. G. A. McCoy, pastor.

Star Church: August 9-16; Rev. Jerry Glass, pastor, Dry Creek (Rankin); recent New Orleans graduate whose hometown is Star, evangelist; music led and provided by Neal and Margaret Suddard, Memphis, Tenn., accomplished musicians on several instruments, including the Hammond organ, piano, clarinet, and others; Rev. A. J. Pace, pastor; services at 10:30 a. m. and 7:30 p. m.

Park Haven Church, Laurel: Aug. 9-16; Rev. John Charles Murphy, pictured, pastor, Union Church (Pearl River), evangelist; Joel Murphy, Charleston, South Carolina, music evangelist; Rev. John Foy, pastor.

Beulah, (Newton): August 9-16; Rev. Carlton Jones, pastor of Chunky, evangelist; Rev. Hulon Chaney, pastor of Highland, music leader; Services: 10:30 a. m. & 6:50 p. m. on Sundays; 10:00 a. m. & 7:30 p. m. week-days; Rev. H. T. Curbow, pastor.

Navilla (Pike): August 9-14; Dr. Don Stewart, chairman, Department of Religion and Philosophy, and professor of religion, William Carey College, evangelist; Hugh Jackson, minister of music, Navilla, singer; services regular hours on Sunday; 9:30 a. m. and 7:30 p. m. during week; Rev. Joseph L. Small, pastor.

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Please send me FREE, actual size, model of the new Telen all-in-the-ear hearing aid.

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"WHEREAS, our pastor has not only been minister to our own people, but has ministered unto our entire community, with genuine, sincere compassion and concern for his fellowman he has given of himself to the downtrodden, the ill and afflicted;

"WHEREAS, he has brought honor as respect to himself and to our church by the acceptance and discharge of great responsibilities placed upon him by our denomination and his fellow citizens; he is a member of the Board of Trustees of Mississippi College, on which he serves as chairman of important committees; he is a past president of the Hattiesburg Ministerial Association, past moderator of the Lebanon Association and an active member of his civic club; and

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## Pontotoc Honors Pastor On His 10th Anniversary

Dr. and Mrs. W. Levon Moore were honored on Sunday evening July 19, by members of First Church, Pontotoc, with a surprise reception in special recognition of his tenth year as Pastor.

The four tiered cake was topped with a commemorative 10 in green and yellow icing.

At the close of the evening service, B. C. Hurt, Chairman of the Deacons, gave public recognition to Dr. and Mrs. Moore on their ten year ministry as he presented them with a cash gift from the church.

During these ten years the church has made progress in many areas. There have been 633 additions to the church, 262 by baptism. The annual budget has increased from \$42,266.67 to \$88,075.88. The total receipts have amounted to almost \$800,000 with \$290,000 going to missions.

The building of a parsonage, a park-

## Attendance Records Set At Glorieta

GLORIETTA, N. M. (BP) — Two new attendance records have been set at Glorieta Baptist Assembly here.

The second Sunday School Leadership Conference registered 2,314 persons, the largest registration for a Sunday School conference in the assembly's history.

That figure, added to 2,429 registrants at the joint Sunday School Church Training Conference and 2,139 at the first Sunday School week, totals 6,882 persons — a new record for attendance during these three weeks.

ing lot, and an educational building has increased the total value of the property from \$300,000 to \$700,000. The church has also adopted and is effectively using the latest educational methods including the new Group Grading Plan.

M



# SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON ———— LIFE AND WORK CURRICULUM ————

## Judgment And Promise

By Clifton J. Allen

Genesis 6-9; Matthew 24:37-39;  
2 Peter 2:4-10a

Genesis is in no sense a complete account of man's experience during the first era of human existence. The early chapters of Genesis—really having to do with the prehistoric era—record only what is essential for our knowing how God was revealing himself to man and dealing with man. How long the time covered from the creation to the flood is not known. The human race multiplied, and the wickedness of man multiplied. Mankind became so perverse and corrupt that God decided to bring judgment upon all living creatures. He spared Noah and his family, preserving them in an ark from the destruction of the flood — and along with Noah and his family pairs of all living animals and birds and creeping things to perpetuate life after the flood. Thus, God began a new age, or a new mankind, to carry forward his eternal purpose of redemption.

### The Lesson Explained THE INCREASE OF WICKEDNESS (6:5-8)

God's knowledge of man was of course perfect. He saw that the wickedness of man increased to the point that the whole of mankind was utterly corrupt. We may assume that man's

try, unchastity, violence, irreverence, and every conceivable attitude and practice of evil. The biblical writers took the fall of man seriously. They did not cover up the fact of almost universal iniquity. God felt such pain and disappointment through man's perversity and infidelity that he repented or felt sorry that he had created man. These words must be understood as human terms to describe the measure of God's disappointment and regret. He then resolved on the course of judgment, the destruction of man for his wickedness. But Noah found grace or found favor with the Lord. Noah's righteousness was not perfect, but he had faith; and God chose him to preserve the human race.

NOAH AND THE ARK (6:13-14 7:1,4-5)  
"Noah was a just man." That is, he was righteous in dealing with men

and blameless before them. In the midst of corruption and violence he walked with God instead of following the ways of evil. God made known to Noah his intention to destroy all living creatures, including man, but to preserve Noah and his family by means of an ark. Noah did as God commanded him. The flood came. Seemingly, it was the result of rain from above and great waterspouts bursting forth from the earth. The ark floated on the waters. Noah and his family and the living creatures with them were preserved. All other flesh was destroyed. God's judgment was executed upon a totally wicked generation.

The story of the flood poses many questions which we are unable to answer. We ought, however, to realize that the account of the flood is told in the language characteristic of the other dramatic events set forth in the early chapters of Genesis. And our concern should be, not about the questions we cannot answer, but to take seriously the central truths set forth by the account of the flood, namely: God acts in history; there is awful reality in God's judgment; there is wondrous reality in God's mercy; there is certain reality in God's sovereignty over mankind and in his continuing purpose for mankind.

### GOD'S COVENANT WITH NOAH (9:8-13)

The flood subsided. Noah and his family and all the living things with them went forth from the ark. In grateful recognition of God's preservation and in expression of his faith in God, Noah built an altar and worshiped the Lord, which was pleasing to the Lord. Now God established a covenant with Noah. The covenant is with Noah and his descendants and all living creatures — in other words, with mankind and with creation itself. God declared that he would not again destroy all life by means of a flood. There would be regularity and dependability in the world of nature to insure God's provision for the needs of man. The rainbow was to be a sign or a reminder of this covenant. Thus man would be reminded of the faithfulness and purpose of God.

Feet — finding is one talent that ought to be buried, and the place for gotten.

## Israel's Failure

Isaiah 1:1-9

By Bill Duncan

What is failure? Many people have been labeled failures because they are not what someone else thinks they ought to be. It depends upon the values of the one pronouncing judgment. Many would think that our nation is a failure; others would say it is the most successful nation in the world. It all depends upon what your criteria for judging would be.

However, in the case of Israel, the prophet Isaiah makes clear that there is clear evidence that must be considered. In the beginning of this study there were listed in The Life and Work Lesson Annual five tasks that Israel was called upon to perform as a mission:

- (1) To bring God's blessing to the world
- (2) To interpret the true God in the world
- (3) To give a moral code to the world
- (4) To foreshadow Jesus' atonement
- (5) To prepare for the birth of Jesus.

Isaiah says that these have not fully been carried out in the true sense and because of this, Israel has failed. The reason is a lack of faith in God and pre-occupation with material prosperity.

Not all Israel had failed because there was a remnant who had been faithful and with these the hope of God rested. There have been people always in every age who have been faithful to their mission. It has not been the masses, but the few.

### The Biblical Background Isaiah 1:1-9

It is impossible to separate the man from his message. Isaiah was a statesman prophet. He was a consultant to kings, and a man of wisdom and understanding regarding the conditions and future prospects of various nations of his day. He was a person of foresightedness and one of the most influential men in Judah. He lived from about 740 B.C. to 701 B.C. Uzziah had stabilized the nation before his death, but change was sure to come in Judah. With the reign of Jotham, Isaiah began his work. Jotham was not able to prevent a rising trend toward idolatry in the land. Ahaz, the evil son of Jotham, reversed the efforts of past kings and led the nation away from God. The temple was closed when stripped of its value to purchase favor with Assyria. Hezekiah proved to be a good king largely because he followed the advice of Isaiah.

The message of the book begins with God's complaint against Israel. The complaint is far-reaching, so Isaiah wants the heavens and all the earth to listen. God had loved this nation like children, but they had rebelled against God. God had adopted them as his own children. God had been faithful to all in giving them deliverance from Egypt, a land of promise, and a nation of leadership. Yet it is inconceivable why the children would rebel. Even the dumbest animal, an ox, knows who feed him. Yet Israel has not stopped to think about who feeds them. How could a nation so enlightened and favored become so indifferent?

The consequences of the rebellion are described in Isaiah 1:4 in three verbs: forsaken, provoked, and gone away backward. The opening section describes the shame that they ought to feel because of the disloyalty and unwillingness to respond to the loving kindness of God. The height of the rebellion "they are gone away backward" is better read, "they have become an alien nation." Why? Imagine as the prophet describes a body that is covered all over with the blows. This has caused the body to develop a sickness. From the lowest to the highest of the people have suffered wounds that have not been medicated.

Judah had not recovered from the ravages of the Syrians in the time of Joash's reign. There is desolation everywhere.

However, there is a remnant left like a cottage in a vineyard, but it is designed. This is Jerusalem and its inhabitants. If God had not spared the city they would have been like Sodom and Gomorrah. Not that they were better but because of God's grace. To be the beloved of God is a sober

ing responsibility. Yet the response of Israel was pathetic. "They were a sinful nation, a people laden with iniquity, a seed of evildoers, children that hath dealt corruptly, a people who had forsaken Jehovah and despised the Holy One of Israel."

Has Israel failed? Yes, they could have been much more.

Has America failed? In many ways

## Wife of College Vice President Dies

HOUSTON (BP) — Mrs. Virginia Henderson Smith, wife of H. B. Smith, vice president for academic affairs at Houston Baptist College, died here July 9.

A native of Martinsville, Va., she and her husband played an influential role in the opening and development of Houston Baptist College in 1962. She had served for many years as a school teacher.



LEFT TO RIGHT: Row 1: Lillie Flemmons, Sandra LaMastus (pianist), Grace Harkins, Hilda Cates, Sue Sims, Mary Latham, Linda Satchfield, Patrice Cates, Diane Craft, Ida Williams. Row 2: Karmon Craft (organist), Peggy White, Peggy Powell, Carolyn Little, Dot Poe, Shirley Parrott, Joyce Lee, Christine Miller,

Eva Carraway. Row 3: Danny White (Minister of Music), Roger Parrott, Mickey Parrott, Alton Cates, Gerald Powell, James McLelland, John Flemmons, Dwayne Sims, Brent Morgan, Rev. C. C. Carraway (Pastor). Not Pictured: E. L. Bingham, Cecile Powell, Henry Gregory, Billy Lee, Carl Towles, Mae Lopez.

## Calvary, Cleveland Choir Acquires New Gowns

Calvary Church, Cleveland for the first time has incorporated a full-time music and education program, which provides opportunities for recreation, a full youth program, Bible study, officers' training, and educa-

tional and musical worship experiences. Because of increased enthusiasm, the choir has grown in interest and doubled in number. Recently new robes were purchased. The ma-

terial is in the color of "Montebello." During the Sunday evening worship service, a dedicatory musical program was presented by the choir. Rev. C. C. Carraway is pastor.

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- Tithers Enrolment Week Booklet (TEW-1). 12¢ each
- Weekend Stewardship Revival (WSR-1). 12¢ each

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## Sunday School

SUPERINTENDENT (DIRECTOR) — PASTOR MEETINGS  
August 31 — September 4, 1970

Area meetings for general Sunday School Superintendents (Directors) and pastors. The Bible Teaching Program for 1970-71 in the local church will be the theme both in the morning and evening meetings.

Corinth, Tate Street	August 31	10:00 a.m. - 12:15	(lunch at 12:30)
Leland, First	August 31	10:00 a.m. - 12:15	(lunch at 12:30)
Kosciusko, Parkway	August 31	10:00 a.m. - 12:15	(lunch at 12:30)
Magee, First	August 31	10:00 a.m. - 12:15	(lunch at 12:30)
McComb, Central	August 31	10:00 a.m. - 12:15	(lunch at 12:30)
Holly Springs, First	August 31	6:30 p.m. - 8:45	(supper at 6)
Cleveland, Immanuel	August 31	6:30 p.m. - 8:45	(supper at 6)
Louisville, First	August 31	6:30 p.m. - 8:45	(supper at 6)
Laurel, Highland	August 31	6:30 p.m. - 8:45	(supper at 6)
Columbia, Calvary	August 31	6:30 p.m. - 8:45	(supper at 6)
Coldwater, First	September 1	10:00 a.m. - 12:15	(lunch at 12:30)
Greenwood, Immanuel	September 1	10:00 a.m. - 12:15	(lunch at 12:30)
Philadelphia, First	September 1	10:00 a.m. - 12:15	(lunch at 12:30)
Waynesboro, Calvary	September 1	10:00 a.m. - 12:15	(lunch at 12:30)
Wiggins, First	September 1	10:00 a.m. - 12:15	(lunch at 12:30)
Clarksdale Baptist Church	September 1	7:00 p.m. - 8:45	(No Meal)
Grenada, Emmanuel	September 1	6:30 p.m. - 8:45	(supper at 6)
Meridian, Calvary	September 1	6:30 p.m. - 8:45	(supper at 6)
Hattiesburg, 38th Ave.	September 1	6:30 p.m. - 8:45	(supper at 6)
Picayune, First	September 1	6:30 p.m. - 8:45	(supper at 6)
Sardis, First	September 2	10:00 a.m. - 12:15	(No Meal)
Bruce, First	September 2	10:00 a.m. - 12:15	(lunch at 12:30)
Forest, Forest	September 2	10:00 a.m. - 12:15	(lunch at 12:30)
Prentiss, First	September 2	10:00 a.m. - 12:15	(lunch at 12:30)
Long Beach, First	September 2	10:00 a.m. - 12:15	(lunch at 12:30)
Oxford, North	September 3	10:00 a.m. - 12:15	(lunch at 12:30)
Starkville, Calvary	September 3	10:00 a.m. - 12:15	(lunch at 12:30)
Jackson, Van Winkle	September 3	10:00 a.m. - 12:15	(lunch at 12:30)
Crystal Springs, First	September 3	10:00 a.m. - 12:15	(lunch at 12:30)
Biloxi, First	September 3	10:00 a.m. - 12:15	(lunch at 12:30)
New Albany, First	September 3	6:30 p.m. - 8:45	(supper at 6)
Amory, First	September 3	6:30 p.m. - 8:45	(supper at 6)
Vicksburg, First	September 3	6:30 p.m. - 8:45	(supper at 6)
Brookhaven, Easthaven	September 3	6:30 p.m. - 8:45	(supper at 6)
Moss Point, East	September 3	6:30 p.m. - 8:45	(supper at 6)
Tupelo, Parkway	September 4	10:00 a.m. - 12:15	(lunch at 12:30)
Columbus, Immanuel	September 4	10:00 a.m. - 12:15	(lunch at 12:30)
Yazoo City, First	September 4	10:00 a.m. - 12:15	(lunch at 12:30)
Natchez, Parkway	September 4	10:00 a.m. - 12:15	(lunch at 12:30)
Lucedale, First	September 4	10:00 a.m. - 12:15	(lunch at 12:30)

Assisting the state Sunday School personnel in leading these conferences will be the following from the Sunday School Board in Nashville: Chester Vaughn, Stuart Arnold, Chester Russell and L. J. Newton.

Reservation reply cards for meals (\$1.50) at the different churches will be mailed to all Mississippi Churches at a later date. Pastors and Superintendents (Directors) will attend the meetings nearest or most convenient.

### CHILDRENS' DIVISION WORKSHOPS OCTOBER 5-6, 1970

Monday P. M. Biloxi, First  
Tuesday P. M. Meridian, 15th Avenue  
Wednesday A. M. Hattiesburg, Temple  
Thursday P. M. Greenwood, First  
Friday A. M. Tupelo, Calvary

### "HABITATION OF DRAGONS" a new book of hope by KEITH MILLER

\$4.95 at  
**BAPTIST BOOK STORE**  
Service with a Christian Distinction  
Coast to Coast



## Devotional

## "God And The Lost"

By Ben Scarborough, Bruce, Mississippi

"For the Son of man is come to seek and to save that which is lost."

Luke 19:10

God's love for the lost is revealed through the gift of His son. "For God so loved the world (this included those persons in the world who are lost) that He gave His only begotten son." His love for the lost is just as great as His love for His own. It moved Him to the same extravagant measure, that of giving the best that heaven had to avail for the salvation of the lost.

If humans hate to see their handiwork destroyed, how much more would God hate to see that that He has created come to destruction. As creator He has a certain pride in His work and wants it to come to fullest fruition. Thus He provided a means of salvation through the death of His Son on the cross.

Hear the proclamation, "It is not the will of the Father that any should perish, but that all should come to repentance." This very clearly teaches that God condemns no man to destruction. This is strictly outside His will for mankind. Man dooms himself to everlasting destruction through refusal to repent and accept God's way of salvation.

Jesus very clearly states, "For the son of man came not to condemn... For he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." Even as one works for the wages of sin (death) Jesus stands tendering the gift of God (eternal life).

God gives full opportunity to the lost to repent and turn from their wicked ways. He has filled the world with witness to Himself and His way. The Word has become universal in its coverage. The airways are filled with His testimony. The lost are without excuse. Yet, like Dives, they will plead for additional opportunity for those who follow in their train, asking that one be sent from the dead, oblivious that Christ has already returned from the realm of the grave to add to God's witness.

I think that one of the greatest arguments for God's will being against a perished soul is not stated in so many words, but in His provision. Had you ever realized that God made provision for eternity for everyone but the lost soul? He has prepared heaven as a place where those who have believed may spend eternity. There was found no place for the lost souls. They were not prepared to enter heaven. They could not remain here in this world. The only other place for them was "hell." This was not prepared for them, but for the Devil and his angels. Hell is not torment to the Devil and his angels. They revel in its climate, prepared for them. It will be eternal torment for the lost souls of men, for it was not prepared for them nor them for it.

My lost friend, if you think you're restless here, think of an endless eternity in a place not prepared for you and for which you are not prepared. Why not change directions today by just a simple act of faith and trust? God loves you. He gave for you. He calls you. Won't you come today?



ESTABLISH FUND — Mr. and Mrs. Ellis McKinley Britt of Jackson have established the Ellis McKinley Britt and Winnie Pearl Britt Student Loan Fund at Mississippi College. They initiated the fund through a generous donation to the college during a recent luncheon meeting. Pictured, from the left, are Dr. Eugene I. Farr, professor of education and director of student teaching; Dr. Charles E. Martin, vice-president for academic affairs; Mr. Britt; and Mrs. Britt. (M.C. Photo by Joe Lee)

## New Student Loan Fund Being Started At Mississippi College

A retired school administrator and successful Jackson businessman, along with his wife, have started a new student loan fund at Mississippi College.

Ellis McKinley Britt and Winnie Pearl Britt have made a sizable donation to the college to start the new

student fund named in their honor. The gift was accepted by Shelton Hand, Director of Development, on behalf of the college.

The initial gift, along with some other documents which the college will receive, will make the loan fund reach an ultimate value of \$30,000. No loans will be made on the fund until after the death of Mr. Britt.

In establishing the new student fund, Mr. and Mrs. Britt hope to help some deserving students receive a Christian education as exemplified at Mississippi College.

McDonald, Philadelphia, Pa. Also present were a brother, F. A. Causey, Jackson; his wife and son, Dr. and Mrs. William A. Causey, Jackson. Also present were several of Mrs. Jackson's grandchildren, and a great-granddaughter.

Mr. Smith presented Mrs. Jackson and Miss Causey each a gift from the church expressing appreciation for their dedication and Christian influence within the church and community. Miss Virginia Causey, Jackson, a great-niece, sang "Amazing Grace" accompanied by Miss Causey, who is the church pianist.

Rev. John Moffet, pastor, from New Orleans Seminary, concluded the service with a message on their faithfulness, centered around Psalms 40:8-11.

Mrs. Jackson taught in the Sunday school for many years, and is active in all phases of church work. Miss Causey served for many years as the Mississippi Association Training Union Secretary. She was Training Union Director, Sunday school teacher, G. A. Director, and church clerk.

## Called To Indianola

Frank E. Loper has recently accepted the call of First Church, Indianola, as minister of music and youth. Mr. Loper served in several churches in Mississippi prior to going to Indianola; First Church, Tylertown; Harrisburg, Tupelo; and First, Leland. He moved to Indianola from Jackson.

Mr. Loper is married to the former Rebecca Evans of Winona. They have two sons, Frankie, 12, and Danny, 11.

Mr. and Mrs. Loper and sons were welcomed to the church by an "old-fashioned pounding" and a formal reception was held in their honor.

## Former Mississippian Tours Japan With Dallas Teen Choir

By Lynn Walcott  
Women's Editor  
Delta Democrat Times

"The World's Largest Touring Teenage Choir" was the billing given the 160 member Chapel Choir of First Baptist Church in Dallas, which left July 16 for Tokyo, Japan for a 23-day singing tour. Accompanying the group, directed by Lee Roy Tillman, were 25 adults including Dr. and Mrs. William R. Hanson.

Dr. Hanson, a Dallas dentist, was one of three accompanists for the choir. His wife, the daughter of Mr. and Mrs. C. H. McQueen of 1220 Waxhaw Drive, Greenville, Miss. went as a sponsor.

"Although the group has a lot of fun on these trips it's hard work, too," Mrs. Hanson explained. Not only do they learn 45 different songs by memory, and many of these in four or five different languages, Mrs. Hanson said many of the members work to earn the \$845 which is their cost for the trip. The church matches this amount for each member to cover the remaining fees.

In Bangkok the group entertained the armed forces in Thailand as well as the king of Thailand, himself. They performed in Singapore and went from there to Honolulu where they sang for the Vietnam wounded in Wheeler Air Force Base hospital. They also visited Pearl Harbor and Punch Bowl Cemetery. They will return to Dallas on Aug. 8.

## Off The Record

Two little boys were looking at abstract art at an exhibit. One whispered to the other: "Let's get out of here before they say we did it."

## So Stick Around

Toastmaster: "... and in listening to Mr. Argyle's address, please keep in mind that he is speaking free of charge!"

Social tact is making your company feel at home, even though you wish they were.

If you think politics isn't a difficult game, just try straddling a fence and keeping both ears to the ground.

The mouth is the grocer's friend, the dentist's fortune, the orator's pride and the fool's trap.

## Calvary, Holly Springs, Buys Pastorium

CALVARY CHURCH, Holly Springs, has purchased a pastor's home, a four-bedroom, two-bath, split-level brick. Located in Chatham Heights, it is valued at \$18,500. Its location is about a two-minute drive from the church. The pastor is Rev. Charles R. Farmer who has been with the church since February 1, 1970.



## Meadow Brook, Desoto, Breaks Ground

GROUND BREAKING SERVICES WERE HELD June 26 at Meadow Brook Church, DeSoto County. A 40 x 32 foot building is being added for classroom space. Pictured are the deacons, Mr. Galloway, Mr. Ratcliff, Mr. Taylor, and Mr. Johnson. In the center is Rev. Alvin Kitchen, pastor.



## Perfect Attendance Award At Locust St.

THESE RECEIVED their perfect Sunday School attendance pins recently at Locust Street Church, McComb. Left to right: Sidney Oakes, 10 years; Tommy Boyd, 10 years; Linda Smith, 9 years; Mrs. Lora Dunaway, 16 years. John David Forrest is Sunday school superintendent and Rev. Lester L. Hill is pastor.

## Berwick Honors Two Of Oldest Members

Berwick Church, Liberty, (Mississippi Association), honored Mrs. Mamie Jackson and her sister, Miss Tillie Causey, two of its oldest and most faithful members at the Sunday morning service on July 5.

Miss Mamie, as she is known in her community, is the only living charter member of the church, which was organized in 1901. She still operates a general store in the Berwick Community. Miss Tillie, who became a

member a few years later, is a retired school teacher, having taught in the area many years.

Homer Smith, deacon, presided at the special service. He recognized each of the ladies for faithful service, totaling 125 years, dedicated to Berwick Church. At this time Mrs. Fred Robertson pinned orchids on the honorees as they took their places of honor in the front of the church.

Four of Mrs. Jackson's five children who shared this occasion with her were: Mrs. Reba Leigh, Vicksburg; Wallace R. Jackson, Baton Rouge, La.; Mrs. Maude Barney, Gloster; and Mrs. Ruth Trask, Centerville. Not present was Mrs. Frances

## Names In The News

James Joseph Autry (pictured) was licensed to the ministry on July 26, by Ashland Church, Ashland, Rev. Billy E. Burney, pastor. Mr. Autry, the son of Mr. and Mrs. Joe Autry of Ashland, graduated from Ashland High School and is now a sophomore at Northwest Junior College. He is available for supply work, youth speaker, and interim pastor. Contact his pastor, Rev. Billy E. Burney, at Box 126, Ashland, Miss. 39003.

Ramona Boleware of Carson, Mississippi has been named to the Freshman Honors Program for the fall semester at Wm. Carey College beginning September 13. She is a recent student of Prentiss High School in Prentiss. Miss Boleware is entering Carey on the early entrance plan which is reserved for those students who are exceptionally mature and academically superior. She plans to continue her studies in graduate school following college. She is the daughter of Mr. and Mrs. Conrad Boleware.

Three former William Carey College students have received degrees at the July 17 graduation at Southwestern Seminary. William Paschal Hix, Jr. received the Bachelor of Church Music degree; Roy David Williams the Master of Religious Education degree; and Ray Foster the Master of Divinity degree.

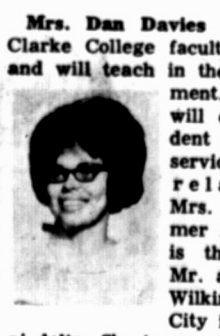


Sandi Brown, a native of Summit, Mississippi, and graduate of Mississippi College and New Orleans Seminary, will be leading a Jr. High Workshop at First Baptist Church, Dallas, Texas, August 17-19. Over 200 young people are expected to attend. Miss Brown is presently youth director at First Baptist Church, Canton, N. C.

William Carey College has named Dr. Percy A. Reeves as Chairman of the Department of Education and Psychology. Dr. Reeves succeeds Dr. Hugh Dickens who has resigned to accept the position of head of the public school system of Columbia. Dr. Reeves is a recent doctoral graduate of the University of Southern Mississippi with a major in the field of educational administration. He received his undergraduate studies at Mississippi College and earned the master of arts degree from USM in 1954 with majors in secondary education and school administration.



Mrs. Dan Davies will join the Clarke College faculty in September and will teach in the Music Department. Her husband will enroll as a student to prepare for service in a church-related vocation. Mrs. Davies, the former Alice Wilkinson, is the daughter of Mr. and Mrs. L. C. Wilkinson of Morgan City in the Mississippi delta. She is a graduate of Mississippi College and holds the Master of Music degree from North Texas State University, Denton, Texas. She taught one year at the Flora, Mississippi, High School, served two years as graduate assistant in the Music Department at North Texas State, taught three years at Campbellsville College, Campbellsville, Kentucky, and for the past two years has been Junior High Choral Director at Lincoln High School, Ellwood City, Pennsylvania.



Dr. Jack L. Lyall, chairman of the Division of Fine Arts, Mississippi College in Clinton, was elected for a term of six years as Senator Executive Committee member at the second National Delegate's Representative Assembly of Phi Mu Alpha Sinfonia, professional fraternity for men in music, at their recent meeting in Interlochen, Michigan. Dr. Lyall has served the Fraternity as a Province Governor for three years.

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## Rev. W. W. Allred Dies At 82

Rev. W. W. Allred, 82, Rt. 4, Laurel, well known Baptist minister, died recently in a Laurel hospital after a brief illness. He was a native of Clarke County, and a resident of the Myrick Community for 33 years.

For the past 60 years he has served churches in Jones, Clarke, Simpson, Smith and Copiah counties. More recently, he was Sunday School teacher of the Men's Bible Class of the Myrick Baptist Church. He was a former school teacher.

Funeral services were held from Myrick Church with Rev. Mack Parker and Rev. Harold Walker officiating.

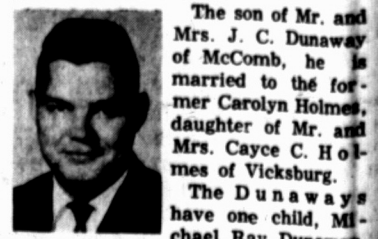
Mr. Allred is survived by three daughters: Mrs. Roy Weatherly, Laurel; Mrs. Chester Howard, Columbia, Ga.; and Mrs. Lavelle Strickland, Laurel; five sons: James C. Allred, Laurel; Henry Alfred, Sledge, La.; Ray Allred and Charles Allred, Laurel; and Lt. Commander Lewis Allred, chaplain, U. S. Navy in Jacksonville, Fla.

Also, 23 grandchildren, seven great-grandchildren; one sister, Mrs. Elizabeth Gratt, Laurel; and one brother, Alex Allred of Laurel.

He finished Clarke College and then graduated from Mississippi College in 1926. His wife preceded him in death Feb. 10, 1967. And they lost one son, John Allred, in World War Two on Saipan in 1944.

## Called To Alabama

Rev. Michael R. Dunaway has accepted the call as pastor of Russell Farm Church, Alexander City, Alabama. He and his family will be living in the new pastorium just completed by the church.



The son of Mr. and Mrs. J. C. Dunaway of McComb, he is married to the former Carolyn Holmes, daughter of Mr. and Mrs. Cayce C. Holmes of Vicksburg. The Dunaways have one child, Michael Ray Dunaway, Jr., age 3.

Dunaway was ordained in 1968, at Bowmar Avenue Church, Vicksburg. He has served as pastor of Chapel Hill Church, Gilbertown, Alabama; Bethany Church, Bay Springs, and Unity Church, Magnolia.

He has been appreciated in each church for his work with the young people, for winning many souls to Christ, and for his continuous preaching of great evangelistic sermons.

## REVIVAL RESULTS

Greens Creek Church, Peta (Leland): July 12 - July 17; Rev. J. Ray Grissett, pastor of First Church, Wiggins, evangelist; W. C. Rainey, Jr., music director at Greens Creek, in charge of music; Betty Rainey and Sylvia McSwain, pianists; Linda Powell, organist; 3 on confession of faith; 3 by letter; many rededications; Rev. Q. C. Barrett, pastor.



Grass Is Named To Atlanta Student Post

ATLANTA (BP) — Larry Robert Grass has been named the first full-time Baptist campus minister to students at Georgia State University here.

The North Carolina native was employed by the department of student work of the Georgia Baptist Convention.



## Annual Slow-Pitch Softball Tournament

Left to right: Rev. Fred Tarpley, Superintendent of Missions, Hinds-Madison Baptist Association, and R. W. Brister, tournament director. Also pictured are the trophies to be given for the annual Mississippi Baptist Slow-Pitch Softball Tournament which will be held in Jackson August 13, 14, 15. Entrance fee is \$20.00 per team. Deadline for entry is August 9. Any Baptist church in Mississippi interested in having a team participate should contact: R. W. Brister, phone 368-6888 or Hinds-Madison Baptist Association phone 362-2676 or write Hinds-Madison Baptist Association, Box 4686, Jackson, Miss. 39216. Last year there were 36 Baptist church teams from over Mississippi participating in the tournament.